

SCIENTIFIC RESEARCHES FOR THE AWAKENING OF

KUNDALINI SHAKTI
AND
PRACTICAL VEDANTA

WHAT IS CUPID AND HOW TO OVERCOME IT EXPOUNDED
AFTER 25 YEARS OF "TACTICAL EXPERIENCE"

VOL

BY
THE WILL OF GOD EMBODIED

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Presented to, H. E. Governor
Shri, K. M. Munshi Rajpal
as his gift to Mahatma, by
the Author, on 10/12/51.
Shrushti Ram



Dedicated to that living monument of
Kundalini Shakti, Mahatma, M. K.
Gandhi, who exposed before
National Congress, in 1919
at Calcutta, "I have con-
served my Anger
and Lust into
Peace and
Love."

To all devoted to the contemplation of Self
 In Past, Present and Future and Critics,
 I make Obeisance humble and place
 at their worshipful feet this
 feeble exposition of their
 profound teachings.



जाना भारत देश हमारा । माना सर पर गणके हमारा ॥
 सब से प्यारा हिन्द हमारा । आर्यद गंगा शेर हमारा ॥

GRATITUDE

Author is laid under a deep debt of Gratitude for his initiation and enlightenment in the practice of BHAKTI and GYAN to Dr. Krishna Swarup, Jaipur; L. Chimman Lal Mukhtar, Farrukhabad; Rev. Ram Chander and L. Raghubar Daya, Fatehgarh Sat Sang; M. Abdul Gham Khan; Mainpuri; Bbagat Suraj Bal, Delhi; Pt. Ram, Adhar Misra, Orat; for drinking deep at their Fountain of Heart, the Nectar of Life, Light, Love, and for revelations of the Secrets of Awakening Kundalini Shakti to That Unknown Source in thoughtlessness of Sanyam at the Point of Inertia; invoking furtherance of Spiritual and Material advancement in fulfilment of the above Obligation.

WILL OF GOD, EMBODIED,

Khushi Ram, Kaya-isthit

जिन्हें ढूँढ़ा था मैंने आसमानों में जमीनों में ।
 वह निकले मेरे जुलूमत खानये दिल के मकीनो में ॥
 मैं तारीकी हूँ लेकिन मुझ में पोशीदा वह गौहर है ।
 चमक जिसकी अर्यों है ये फलक तेरे नगीनों में ॥
 किसी ऐसे शरर से फँकें अपने खरमने दिल को ।
 कि खुरशोदे मुनव्वर भी हो तेरे खोशा चीनों में ॥

उठ जाग मुसाफिर भोर मयो, अब रैन कहाँ जो सोवत है ॥
 हर रात के पिछले घण्टों में, कुछ दीलत लुटती होती है ।
 जो जागत है सो पावत है, जो सोवत है सो खोवत है ॥
 ठुक नाद से अँखियाँ खोल जरा, और अपने हरी से ध्यान लगा ।
 ये भगतन की है रीति नहीं, क्यों नखा महरत खोवत है ॥

साकी ने कर्म करके खोला दरे मेखाना ।
 रिन्दाने जहाँ दौड़ो भर-भर पियो पैमाना ॥
 देता है सदा घर घर, यह इश्क का मतवाला ।
 गे दिल वालो, जरा सुन लो अवाजे फकीराना ॥
 पीना जो चाहते हो गर-जाम-मये बहदत ।
 पहले तो मये इश्क का पी लेना पैमाना ॥
 मसजिद मे जो साकी जे कौसर को मेजा छेडा ।
 रिन्दो ने वहाँ अपना मेखाना बना डाला ॥
 मरा साजे दिल छेड कर अपने दिल से ।
 मुझे नगमये हक का शेवा बना डाला ॥
 हर वक्त तमबुर है उस भोली-सी सूरत का ।
 मसजिद में भी छोटा-सा मुतखाना बना डाला ॥"

भाव का भूँसा हूँ मैं 'और भाव ही इक सार है ।
 भाव से मुझको भजे तो भव से चेडा पार है ॥
 अन्न धन और वस्त्र भूषण कुछ न मुझसे चाहिये ।
 आप हो जावे मेरा वस यह उचित सत्कार है ॥
 भाव बिन सष 'कुछ भी दे डाले तो मैं लेता नहीं ।
 भाव सत्ति इक फूल भी दे तो मुझे स्वीकार है ॥
 भाव बिन मूनी पुकारें गी कभी सुनता नहीं ।
 भाव युक्त इक ढेर ही करती मुझे लाचार है ॥
 भाव जो मुझ ही में रखकर लेते हैं मेरी शरण ।
 उनके और मेरे हृदय का एक रहता तार है ॥
 भाव जिस जन में नहीं उमकी मुझे चिन्ता नहीं ।
 भार वाले भक्त का भरपूर मुझ पर भार है ॥
 बाँध लेते हैं मुझे गो भक्त इत जन्मीर में ।
 इसलिये इस भूमि पर गंगा मेरा अवार है ॥

WHEN AHANKAR SLEEPS,
KUNDALINI AWAKENS.

*to be published, if desired by the
Readers of first volume.*

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Presentation

I launch this boat (book) in the ocean of thinking world with Spiritual guide (Guru) at the helm, holding the compass of Practical wisdom and the earnest mind with confidence in Him is driving the Engine whose Motor-power is Kundalini Shakti and Faith is the Captain who is watching the sea and gazing the horizon with longing eyes and prays, 'O Self-Revelant One, reveal Thyself,' to the deserving Ones.

न अकल ऐसी न होशं वैसा न काम अपना सखुनवरी का ।
उन दस्ते कुदरत से लिख रहा है खुशी तुम्हारी मजाल क्या है ॥

7th Sept., 1939.	Your Own Self
Kurauli	Khushi Ram, Kaya-isthit
Mainpuri, U.P.	Practitioner, (Kundalini Shakti)
	<i>Will of God embodied</i>
	<i>as Coiled-up-power.</i>

PRACTICAL VEDANTA

IS

AN EXPOSITION OF *GAYATRI MANTRA*

ओ३म् । भूर्भुव स्व ।

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

Through three aspects of *Shakti, Bhakti & Gyan*

आत्म-समर्पण

जैसो तुम समझो अति नीको ।

तैसा याहि करो निज जियका ॥

सोई चित्त चिन्तन करे,

वाक् कहे नित सोय ।

काया कर्म सोई करे,

जो तव अति प्रिय होय ॥

Wanted

- Reformers : Not of others, but of themselves.
Qualification : Who have won no University distinctions, but victory over the Local Self.
Age : Youth of Divine-Joy.
Salary : . God-Head.
Apply sharp : With no begging solicitations but commanding decisions.

To

The Director of Universe,
'Your own self'
Soam Ram Tirath
(So-am-I, Ram-Truth)

The way of the Lord is for Heroes,
It is not meant for shrinkers .
The heroic souls who live to die,
Attain Lord, shedding all thoughts of I.

कामी क्रोधी लालची इनसे भक्ति न होय ।
भक्ति करे कोई सूरमा कभी न निष्फल होय ॥

SOLEMN DECLARATION

Besides, generous Donations from the lovers of
Spiritual advancement, three-fourth profit of
each publication will be utilized for
the maintenance of Shakti-

Ashram & Science
Laboratory

Author

❀ विज्ञापन ❀

“न अदम है वह न वजूद है कोई चीज हो तो बतायँ हम”

१. सुनो जाते हक नहीं दीदनी जो तुम्हें पकड़ के दिखायँ हम
 न वह शै है कोई शुनीदनी कि तुम आओ और सुनायँ हम
 न सुराग उस का न कुछ निशाँ कि पता किसी से लगायँ हम
 वहेँ सबसे क्यों न खुला खुली हमें गरज क्या जो छुपायँ हम
 न अदम है वह न वजूद है कोई चीज हो तो बतायँ हम
२. न वह साक है न वह आग है न हवा और न आव है
 न वह जागने की मिसाल है न बसाने आलमे रखाव ही है
 नहीं देखुदी से गरज उसे न मये सुदी से खराब है
 न नमूद उसका है बाकई न वह मिसाले मौजे सुराब है
 न अदम है वह न वजूद है कोई चीज हो तो बतायँ हम.
३. सुनो मेरी वह गलती पै हैं कि जो कह रहे हैं खुदा है वह
 यह गलत है और भी दोस्तो कि हम और तुम से जुदा है वह
 न बट दहरियो का है मादा न दलील अहले खुदा है वह
 मेरे दिल पै नकशे नगीन जूँ बस उस तरह पै खुदा है वह
 न अदम है वह न वजूद है कोई चीज हो तो बतायँ हम
४. कहो शेर से कि वह, कबि मे न तो तब मिलान वह अब मिला
 कहो ब्रह्मों से कि मन्दरो मे न मिलेगा उसका कुछ पता...
 कहो ध्यानियों से कि ध्यान में न वह सब मिला न वह अब मिला
 कहो जोगियों से कि जोग सत्र है नजर में मेरी दफोसला
 न अदम है वह न वजूद है कोई चीज हो तो बतायँ हम

५. न तो उसके सूरतो शकल है कि रहे किसी के वह ध्यान में न वह शै है कोई भी खारजी कि जो लायँ रॉच के ज्ञान में न लतीफ जिसम कसीफ वह जो रहे जमानो मकान में इधर आओ मेरे दोस्तो कहूँ बात रमजा की कान में 'न अदम है वह न बज्रूद है कोई चीज हो तो बतायँ हम'
-

गुले नो बहारे अजल है तू, किसी मारफत के चमन में जा न दिया के बाग मे रग यू, दोरे खिजों के दहन में जा तेरी जा है सब से बुलन्दतर, तेरी पस्तियों पै है क्यों नजर तेरे घर का नकशा है अर्श पर, तू सफर से लौट बतन की जा

करते करते मिट गया नामो निशों तदवीर को
 बाह क्या तदवीर थी देखा तेरी वक्तदोर को
 गर समझ सकते नहीं तुम वेशे की तहरीर को
 तो देख लो पडकर 'अनलहक' अनुभवी तफसीर को (सोहम)
 बोलता हर दम 'अनलहक' दम मेरा आवर करो
 पूजता हूँ मैं मुसलमाँ बोलती तसवीर को
 है नहीं नामो निशों डगका वो अपना मिट गया
 अब मिला लो फर्क क्या है दोनों की तसवीर को
 फुल की शाही किसी बिरले को होती है नसीब
 सब के सर पर सायये वाले हुमा होता नहीं

Introduction

The most essential thing in the training of human mind is to realize the secret of his own Existence, without which the broadest acquaintance with the laws of Nature, Science and Chemistry and Historical events is of no avail. Without the knowledge of 'Self' the longest and most intellectually powerful life and the founding of a big Empire, end in smoke. At this time, when the world is fast changing from Materialism to Spiritualism, the need for the publication of a book, which will reconcile the sciences of the West with the philosophy of the East and rouse dormant Faith-in-himself in the heart of Man to bear rich harvest of Universal love through unselfish service, will not be out of season and unnecessary.

Apparently, I may be said to be its author, but, I do not take the credit, as I sincerely feel it to be the work of Almighty Providence, who is the inspirer in every heart. I have been persuaded, rather goaded from within, by some unknown agency, to write down my experiences as they gleaned from time to time during the last twenty-five years. When I used to dive deep in the ocean of thoughtlessness, by way of *Sanyam* concentration, in search after Truth and was lost in the vision and the reminiscence of what I saw, has been jotted down, the very next moment, hoping that I and others might be benefitted thereby, if they have an earnest longing to under-

stand, feel and realize *that Atman* and the great Mystery that surrounds existence. I have preserved the original sense and corroborated the principles and process of awakening *Kundalini Shakti* with illustrations culled from the lives of Ram, Krishna, Mahadev, Mohammad and Christ and incorporated the Truth with material form by the use of Similes and Metaphors adapted from the scientific discoveries of the present age, to suit every taste and calibre for translating them into practice.

This study of Metaphysics is gymnastics for the intellect as Psychology is for the mind, but *Vedanta*, Truth, is food for the soul and becomes ours when it is digested and assimilated by the mind, *Antah-Karan*, then Self-realization dawns upon the Self of man. *Sanyam* concentration is a universal-key with the aid of which all the locked-up doors (centres) of *Gyan*, *Bhakti* and *Shakti*, Wisdom, Devotion and Power might be thrown open to enable its possessor to enter his own Self at *Svadhishthan* centre to discover the secret treasure of Infinite Energy of past impressions lying dormant as coiled up energy of *Kundalini Shakti* and to awaken it as Executive Will-power to supplement the objective expression of the Will of God for the uplift of humanity.

Here is a bold attempt to make clean breast of all secrets of the prison-house (heart) to open the Secrets of Spiritual science and art in Practical *Vedanta*, which have remained hidden so long in the heart of ancient Sages.

न हो गुंग क्योकर जवों वाक्किों की ।
के है राजे दिलवर छुपाने के काविल ॥

مرا درديست اندر دل اگر گويم دلم سورد -
دگر دم بر کشم تو رسم که مغز استخوان سورد -

Here is an attempt to reconcile the numerous theories of science to philosophy which have hitherto been regarded as irreconcilable. Its perusal will be interesting to those who are acquainted with elementary principles of Metaphysics and Philosophy together with the present day achievements of Science and whose souls are panting hard for Rest (peace) and a breath of the air of Freedom (salvation). I do not pretend to be learned in any sense, so the critic will be wasting his breath, if he merely criticises its literary merits, style, but thought stimulating criticism is always welcome.

The method of studying the secrets of *Yoga* disclosed here, is to follow the chain of similes in contemplative mood and not to slip over them, and it would be better not to read than to read in a hurry. Serious confusion of thought is apt to arise, unless the standpoint of *Vedanta* and other schools of philosophy are constantly kept in mind. The change from one stand point to the other is sometimes, so abrupt and without warning, that nothing but Reader's natural intelligence can come to his help. Though attempt has been made to avoid it, yet this warning is deemed necessary to put the reader on his guard.

Some guidance from unknown source has opened some of the secrets of *Kundalini Shakti*, hidden, latent and slumbering in *Swadhisthan* centre, but its awakening largely depends upon the grace of Divinity, on the complete surrender of Self, rather than upon personal efforts. The ultimate result is in the hands of the Almighty, who is the wielder of power and knows best on whom to bestow His blessings and devolve His power, though not without a just cause. To the deserving ones, therefore, all of us should aspire to attain it, in humble spirit. ♦

I have implicit faith in the potentiality of this *Shakti* and the possibility of its awakening by any Patriotic soul for the service of Motherland and the good of humanity, in Selfless Spirit, to bring about peace among the greedy Nations of the world, bent upon shedding each other's blood, for self-aggrandizement, by spreading His gospel of Truth and Non-violence. Each vigilant soul, through Insight, with moderation in life, will be able to tingle, the life-spring at *Swadhisthan* and awaken dormant and latent impressions of *Kundalini Shakti*, at the point of Inertia, with the help of *Udana Prana* and move it upwards through *Shushumna Nadi* in Vertebra to reappear as Executive Will-power in *Sahasradal Kanthal*, at the disposal of awakened Self at *Ajya* to carry out God's command according to the needs of Time and Place for upholding the cause of Righteousness. It is not easy without Self-surrender to invoke God's blessings to recast past impressions of *Kundalini* as Executive Will-power, but the

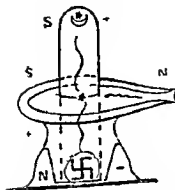
elay should not dismay any one. The progress however little it may be achieved day by day should fill him with hope and courage rather than with despair. Though one may be striving, without apparent success, every moment of his life, to reach the goal, but he should rest assure in the Goodness of Providence to reveal Himself.

तुम और नहीं हम और नहीं

दरिया से हुवाब की है यह सदा, तुम और नहीं हम और नहीं ।
 मुझको न समझ अपने से जुदा, तुम और नहीं हम और नहीं ॥
 जब गुँचा चमन में सुबह को खिला, भट कानमें गुल के घों कहने लगा ।
 हाँ धान यह उक्रदा है हम पै खुला, तुम और नहीं हम और नहीं ॥
 आईना मुझाविल रख जो रखा, भट बोल उठा यों अक्स उसका ।
 क्यों देख के हीरों बार हुआ, तुम और नहीं हम और नहीं ॥
 दाने ने भला खिरमन से कहा, चुप रह इतना नहीं चूँनो चरा ।
 बहदुर की झलक कतरत में दिला, तुम और नहीं हम और नहीं ॥
 नासूत में आके यही देखा, है मेरी ही ज़ात से नशबोनमा ।
 जैसे पम्बह से तार को हो रिरता, तुम और नहीं हम और नहीं ॥
 तू क्यों समझा मुझे और बता, अपना रखे ज़ेबा न हमसे न छुपा ।
 चिक पर्दा उठा टुक सामने आ, तुम और नहीं हम और नहीं ॥

ॐ

श्री गणेशायनम



ॐ नमो भगवते वासुदेवायः

- सोरठा—जेहि सुमिरत सिध होय, श्री नायक करिवर घदन ।
 करौ अनुग्रह सोय, मुलाधार शुभगुण सदन ॥
- सोरठा—मूक होहि बाचाल, पगु चढै गिरिवर गहन ।
 जासु कृपा सु दयाल, द्रवौ सकल त्रिय ताप हरन ॥
- दोहा—नील वरन घनश्याम, तरणी विशाल लदमौ रमन ।
 यमो मम सबाधिष्ठान, सदा क्षीर सागर शयन ॥
- सोरठा—कुन्द इन्दु समन्वैह, उमारमण इन्द्री दमन ।
 नाहि दीन पर नेह, करो मेल, मर्दनभयन ॥
- सोरठा—वन्दौ गुरुमुखकृत्, कृष्ण स्वरूप नर रूप हरि ।
 काम क्रोध तम प्रथ, जासु बचन रविकर निकरि ॥

DUTY OF SELF-REALIZATION

We build our future thought by thought,
For good or bad and know it not,
Thought is another name for Fate,
Choose, then, Thy destiny and wait ;
Be calm, stead-fast and sincere,
Mind is the Master of its sphere ;
Fear is the only foe to fear,
Then, let God in thee rise and say
To adverse circumstances, 'Obey,'
And, thy dear wish shall have its way.

—*Soami Ram Tirath.*

जो दिल से मेरा नाम गाता रहेगा ।
तो मुझको भी हों याद आता रहेगा ॥
नहीं पूरे होने को दुनिया के ऋण ।
तू कब तक यहाँ दिल लगाता रहेगा ॥
यह है नाम की बूटी ऐसी मुजर्रिब ।
जा तू ध्यान से इसको खाता रहेगा ॥
तौ माया का मन का और बुद्धी के बल का ।
मेरी जान सब रंग जाता रहेगा ॥
यह मुमकिन नहीं तुझको मैं मूल जाऊँ ।
जा चित में मेरा ध्यान करता रहेगा ॥

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sorrow, like the tides. *Prarabdha*, predestination, evolves the desired dormant impressions in *Swadhisthan* which evaporate by the smouldering fire of *Prana Shakti* at *Muladhar* and condense by cool thinking in the atmosphere of calm mind and rain down on heart as sentiments of love and flow out as the stream of limpid thoughts. Insight supplemented by the strong heat of spiritual energy awakens latent impressions (*Sanchit*) in *Swadhisthan* and conserves them in cosmic fire fanned by '*Soham*' into creative energy at *Muladhar* to be transported to *Sahasradal* as the Executive Will-power of *Kundalini Shakti*. Insight having changed the angle of vision transforms all the multifarious activities of this phenomenal world into *Sachchidanand Swarup*, *Chanchal Brahm* and the Reality Beyond, *Nirgun Brahm* looks with entire satisfaction and joy, the phenomena of this vast universe as Self expression and says that this phenomenal world of *Sat, Raj* and *Tam* is nothing but *Sat, Chit* and *Anand* of my *Sagun Chanchal Swarup*.

हम तो हम हैं, और यह सब सच्चिदानन्द स्वरूप हम ही तो हैं

Unlimited Reality is pervading throughout Universe and is also beyond it. One who has never tasted unmixed sweet, can never detect its presence with other things. Unless God is realized beyond manifestations, He can never be recognised through His manifestations The Law is that 'Like comes to the like.' Therefore, in order to see the Absolute Beyond universe one must be above body consciousness through In-

sight. The Insight comes out and stands apart from five-fold body as consciousness withdrawn, '*Asang Drishti*,' and, turns its back upon physical universe and stands face to face with That who is beyond *Chanchal*, Changeful manifestation. The position taken up by Insight between two aspects is called *Sandhya* and develops into *Samadhi*. Insight surveys at a glance, the whole of physical, mental and intellectual planes on one side and beyond it on the other side, That Changeless *Nishchal Brahm*, Reality who is animating, pervading and prompting the whole Solar system, and is separate from its manifestations. The constant remembrance of this state of abstraction by Insight with the denial of body consciousness and the assertion of God consciousness, constitute *Sahaj Samadhi*.

‘बाकिफे राजे हक है तू, देख तू जिस्मों जाँ अलग
 उसकी नजर से देख ले जिस्म और जाँ अलग अलग
 जिस्मों जाँ में देख ले तू ही अकेला राम है
 यहाँ दूसरा कोई नहीं जो फिर बिछावे दाम है

बराये नाम भी अपना न कुछ बाकी निशाँ रखना ।
 न तन रखना, न दिल रखना, न जी रखना, न जाँ रखना ॥
 बहुत मजबूत घर है, आक्रान्त का दारे दुनिया से ।
 उठा लेना यहाँ से अपनी दीलत और यहाँ रखना ॥
 किसी घर में न घर कर बैठना इस दारे कानी में ।
 ठिकाना बैठिकाना और मर्कों पर ला मर्कों रखना ॥

तलारो यार बेजा है यह दिक्के फल सादासिल
 उसे मिलते हो तुम श्यामी जो दूँ बेनिशाँ दोकर

The consciousness is a sliding scale which identifies now with Reality and now with the flesh of body, life above life, in infinite degrees. But Insight is not a flux of moods, and it partakes of the attributes of 'That Changeless One, *Nishchal Brahman* and pervades all sensations, sentiments, states of mind and activities of the body. The sentiment which springs the act determines the dignity of any deed whether it is performed with body consciousness (*Deh-buddhi*) or God-consciousness (*Atam-buddhi*). The greatness of man depends upon this abstraction of Insight and not upon exertions. Even allowing most to the Will of man, there is nothing in which more or less vital force is not supplied from Beyond. All originates from God and nothing belongs to us. Even this writing comes by the grace of God.

Next comes the flight of this alone to 'That alone, Absolute Beyond. The Insight having crossed the Ocean of Mystery is flying towards the unknown Reality Beyond and is lost in the vision of *Ad duatam*, so as to become one with Him. But, it depends upon His sweet-will, whether He keeps alive or merges the Agent-idea, Ego, for doing His work. This Insight becomes the sight of God, which is pure and unmixed at all times and at the same time pervades throughout *Chanchal* manifestations in disguise.

हमी बन्दे खुदा के हैं हमी घर के खुदा ठहरे।

कमी इस घर में आ निकले कमी उस घर में जा ठहरे ॥

و تبار ایمان من گدای نیازی شان من
این هرگز یزد بر من هم بلند و مرام

TRIPLE MANIFESTATION OF PRAJYA-CONSCIOUSNESS.

1	Head, Intellect	Heart, Love	Genital, Progeny <i>Swadhithan</i>
2	Imagination	Inclination	Sex classification
3	Fore head, <i>Aine</i>	Heart, <i>Anahat</i>	Anus, <i>Muladhar</i>
4	Vollition, Reasonings	Devotion, Feelings	Carnal desire, Passions
5	<i>Sattaguna</i>	<i>Rajuguna</i>	<i>Tamuguna</i>
6	Waking, <i>Jagrat</i>	Sleep, <i>Swapn</i>	Deep Sleep, <i>Shushupte</i>
7	Life of Understanding	Life of Soul	Life of Energy, <i>Monad</i>
8	<i>Gyana Yoga</i>	<i>Bhakti Yoga</i>	<i>Shakti Yoga</i>
9	<i>Ad duant Vedanta</i>	<i>Bashishia Ad-duant</i>	<i>Dut, Kundalini-Shakti & Shi-va, Swadhithan & Muladhar</i>
10	Subjective	Objective	Productive
11	Concentration	Purification	Continence
12	Light, Intelligence	Sound, <i>Anhad</i>	Heat, Cosmic fire, Radiation
13	Crescent, Calmness	Sun, Intuition	Star, Point of Inertia between Potential & Kienetic Energy
14	Observer's eye	Virtual image	Astral image, Invisible forms
15	<i>Asang Dirishli</i> , Insight	<i>Parchham</i> , Reflection	<i>Chitra Gupta</i>
16	Will power	Mental power	<i>Jham</i> , Shadow, <i>Loh-i-Mahfuz</i>
17	<i>Parnav Bind</i> , Pole star	Reflection of Reality in the lake of mind, Ego	Creative power
18	<i>Sat</i> , Existence	<i>Chst</i> , Knowledge	<i>Hiranyagarbha</i> , Repository of latent impressions
			<i>Anand</i> , Bliss

REFLECTION

Vedanta holds that, 'Each soul is Potentially Divine'. The divine law, Nature, has been helping inorganic matter to evolve animal life and to manifest the Divine-within by unfolding inherent sub-consciousness through numberless stages of evolution, from Protoplasm to human being. *Atman* (soul) like water keeps its surface level, on removing barriers of *Maya* (name and form), which obstruct evolution. *Atman* permeates and pervades all lower and higher stages of life according to their evolution, until it assumed human form as Lord of creation. The Divine law must have further extended its helping hand to manifest the Divinity within, but human intellect brought about his fall by ascribing the task of Divine to Ego (*Ahankar*). Because, at this stage of evolution, there appeared virtual image of Divine in the transparent lake of his mind. *Ahankar* identified himself and fell in love with it and said, 'Here, I am'. The intellect thought that there must be some higher Being separate from himself, who has created this vast universe. This idea of Separateness, Extrinsic illusion, *Dur ħud* produced fear of that Being, and in order to relieve himself of this fear and to enjoy His nearness worshipped Him and wanted to see some unknown and separate Personal God after his own image or imagination. Owing to Intrinsic illusion, *Khudi ħud* *Ahankar* ascribed Immortality, the attribute of Real Self, to his

image in the water of mind, Ego, False-self and to the vessel containing it, the mortal-frame, with body consciousness (*Deh-buddhi*).

Under the influence of double illusion of Maya, human common sense gave him wrong lead and with an anxious heart, he explored the whole physical, mental and intellectual planes in search of that Beloved One. But, the more he ran after it, the further it receded from his view. In due course of nature, human common sense evolved Reason which discriminated between right and wrong and acts as offensive and defensive by passing judgement after comparison, but it proved insufficient to exorcise the double illusion of *Maya*. The researches of Reason were far and wide and established a systematic science after studying various schools of thought, converging to the focal point of Practical wisdom—*Vedānta*, whose chief purpose is to destroy nōns but to fulfil all. *Vedānta* declared, 'Thou art that, तस्यैव' with the roar of Lion which reverberated throughout the world and silenced vain professions of various schools of thought and their debates, discussions, controversies ended in smoke, because they failed to satisfy the cravings of human heart for permanent Happiness.

गीदों की तरह अहले फिल्सफ़ का शोर था ।

आगे गर्ज शोर जब वेदान्त का, चुप हो गये ॥

जो अर्थ से है फर्श तलक वह इसी में है—देख आँख खोल कर
क्या क्या नहीं है इस में सब कुछ इसी में है—पर तू है बेखबर
—दिल अपना पहले जंगे कदूरत से साफ़ कर—मानिन्दे आईना

फिर तू बगौर देख इसी आरसी में है—क्या हुस्न जलवागर
 पैदा निगाह कर कि तजल्लिये हुस्ने यार—हरजा है आशकार
 शौले से तूर के नहीं कम रोशनी में है—हर सग का शरर
 क्यों कायओ कनिशत में सरमाता है तू—सरगर्म जुस्तजू
 तू जिसको ढूँढता है, छुपा वह तुम्ही में है—पर चाहिये नजर
 ऐ खुद परस्त पूछता क्या है खुदा की राह—वह है बहुत करोब
 गुम करदह राह आप तू अपनी खुदी में है—इससे है दूरतर
 सौ दाग सोजे इश्क खा बल्कि सौ हज़ार—हर दाग दिल पे तू
 लज्जत तुम्हे नसीब अगर आशकी में है—ऐ सोखता जिगर
 अफशगये राख इश्क न कर कह के जी की बात—परदा ही खूब है
 जी ही में अपने रहने दे जो पुछ कि जी में है बस ज़ामोश पे ज़फर

खुशो आपको ढूँढ, मत ढूँढ उसको
 जिसे ढूँढता है, छुपा है तुम्ही में

When hopeless dejection prevailed everywhere Practical Vedanta or wisdom came forward to demonstrate its Truth (*Siddhant*) in the light of present day sciences. On reaching banks of the lake of mind, he surveyed the whole situation minutely. The Self of Man was pointed out, shining in full glory, in the bottom of fathomless lake of mind, but he observed that the surrounding beautiful scenery and multitude who assembled to catch hold of their Self, also reflected in the water of mind. No body has ever doubted the truth of its existence, because, it is commonly believed, that it is not caused by any thing and is not the reflection of any object known or unknown.

The worldly wise seekers after truth (*Zahid*)

dared not hazard their life by taking a plunge in the unfathomable lake of mind for fear of imminent death. Those who ventured were disheartened by repeated failures and others who dived deep were lost in it and brought back no tidings whatsoever (*Majzub*) or observed dumb silence (*Salik-Majzub*).

जिन ढूँढ़ा तिन पाँइयाँ गहरे पानी पैठ
हौं बीरा डूबन डग रहा किनारे पैठ
तर रहे जब तक जुयाँ मुँह में तेरा घरचा करूँ
आखें जब तक वा रहें तेरा ही मुँह देखा करूँ
उम्र आखिर हो गई मिलता नहीं दिल का पता
या खुदा ! इस खोये हुये को कब तलक ढूँढ़ा करूँ
न हो गुंग क्यों कर जुयाँ वाकिफों की
कि है राखे दिलबर छुपाने के काबिल
महवे सिकात हैं सब पहुँचें हैं जात को कब
जो मेरा राज जाने वह राजदों नहीं है

بدرياکو ملائع بیشارست - وگو خواهم سلامت بوکنارست

But, the man of Practical wisdom (*Salik*) will not accept anything merely on authority, unless be tested its verocity by observations and experiments before making any attempt to achieve it.

(1) Practical wisdom stirred the surface of the water of mind by a harsh word and the 'Object' at the bottom, trembled विक्षिप with the waves on the surface. He wondered, how, can it be 'Real Object', because, even without shaking the water at the bottom, 'the Object' is trembling. When the water was at rest again, 'the Object'

ceased trembling, questioning his belief about the nature of soul.

(2) Therefore, he shook the water about the 'Object', so that the surface should remain undisturbed but the 'Object' was not shaken this time. He doubted its reality which seemed merely a reflection from without

(3) Then he found that the 'Object' was visible from every stage. Similar soul image was visible from body, mind, *Prana*, intellect and joy *kashas*. This identification of soul with everything increased his doubts about its Reality.

(4) He filled several vessels with water and the same 'image' was present in each of them. He said that Reality is unparallel and One without a second, *Ad-duatam*, but, here is a different case having so many parallel existences. When he emptied these vessels there was no 'image' at all. He said, that the presence of the water of mind is the cause of 'image' otherwise it has no reality behind it, as in absent-mindedness, ecstasy and deep sleep state.

(5) Next, he observed that when the water of mind was in condensed form of ice, sub-conscious state, as in the case of lower animals before its evolution to the form of human mind, there was no 'image' at all and consequently no idea of Egoism—'I am.' When it evaporated in gaseous state of Angels and Devas through austerities, the appropriating, copy-righting soul image was absent there, but it appeared only in the liquid state of human mind and passed for Reality. In

Man alone it is possible to trace back the Reality through its reflection. 'Know Thyself and you will know God.' Because God reveals Himself, only when this 'Self' is realized to be mere illusion.

تجلی هاست حق را در نقاب ذات انسانی
 شهوه غیب گر خوراهی و جوب ایلنجاست امکانی
 حجاب جلوه هم یکسر هجورم جلوه هست اینتجا
 نقایه نیست وریا را مگر طوفان دریانی

(6) Had this 'Self' been a reality, it would subsist in deep sleep and *Samadhi* and every diver or thinker would have caught hold of it easily. But, they say, that it is not there where it seems to be, when they dive deep in ecstasy to reach the local 'self.'

(7) Just as a ray of light travelling through one medium, traverses through another medium and



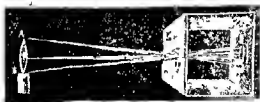
gets diffused into seven colours, as in Prism or as, a stick dipped in water looks slanting; so his Self presents various aspects through *Raju*, *Tanu* and *Sattava prakritis*, moods of mental

prism, it looks distorted as in intoxication, fits, sleep, madness, grief, anger, lust, greed, attachment and pride (मानसिक मल), therefore, it must be due to something allied to them. It strengthened his doubts about its Reality.

(8) Next he said, 'Perhaps, reality or spirit of God may be brooding over the surface of water and its reflection may be appearing in the bottom of the lake.' So he experimented it upon a mirror by placing his finger upon its surface and it reflected as deep as the bulk of the mirror, but the reflected soul-image looked far beyond the depth of the lake of mind, nay, it was fathomless, Infinity. He arrived at this conclusion that it must be the reflection of something Beyond.

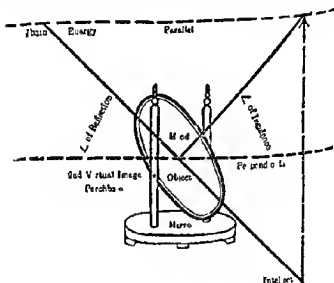
(9) Just at this time, a sweeping cloud (आवर्ण) passed over the lake and the 'Object' disappeared, for a while justifying his previous doubts, as in deep sleep, *Samadhi* and somnambulism, the agent-idea is totally absent.

(10) When the rays of Self-effulgent light of *Atman* pass through the lens of *Maya* or Egoism



they converge so as to cross each other at a point and are reflected topsy-turvy on the screen of

This Geometrical Diagram illustrates the theory of Reflection. The line of Insight forming the base of Isosceles triangle corresponds to human vertebra, and is intersecting an imaginary perpendicular and its parallel line at the centres of Heart *Anahat* and Energy *Muladhar*, the Subject



being the angle of Reflection, bent of mind, inclination rouse equal degree of creative energy of *Kundalini Shakti*, because, the alternate angles on the line intersecting parallel lines are equal. The awakened creative energy of *Kundalini* by penetrating the point of Inertia, the 10th door, climbs up to *Sahasradal Kanwal* along *Ida* and *Pingla nadi* or through *Sushumna* will be conserv

ed into Executive Will-power, on its consecration at the feet of Lord to exhibit as Faith-in-himself at *Ajne*. By the concentration of mind and abstraction of Insight at *Anahat* (heart), the angle of vision of Intellect at *Ajne* will be moulded corresponding to the degree of bent of mind, Devotion (*Bhakti*). Then by the surrender of Will at the feet of Lord the executive energy of awakened *Kundalini* will be conserved into Faith-in-God at *Muladhar* centre. When the angles of Energy and Intellect are roused equally by Insight along *Udana Prana* as the angles on the base of Isosceles triangle, they meet in the Realization of Self, 'Subject' beyond *Maya*, who is casting his reflection in the lake of mind at heart 'Object'.

The bent of mind indicated by the virtual image *Parchhain* is reversed in the opposite direction by Insight as the new angle of vision (\angle of Incidence) and the density of worldly attachment (*Priviti*) is conserved into *Bhakti*, Devotion, by the setting in of reaction through Renunciation (*Nivirti*) on laying down of self interest and self aggrandisement at the feet of Lord. This new angle of vision has the same love for God, which it previously had for worldly things, because the angle of Incidence is equal to the angle of Reflection. Now his out-look on life coincides with or is replaced by the sight of God who becomes its Director henceforward and a mighty process of Reformation sets in and a direct communion is established. On the negation of appropriating agent-idea, False-self, the Insight travels along *Udana Prana*, the line of communion with God

mind. He observed that the reflected image, 'Object' though exposing all the features of 'Subject' is but a Negative. This Negative image is inverted upside down and right side is changed into left. The real, 'Subject' is Conscious, Immortal, Self-existent, Omnipresent, Omnipotent, but through the lens of *Maya* its reflected 'Object' has inverted consciousness (*Jarh*) mortal, no Permanent existence, *Satya* changing, limited in place, and has no *Anand* of its own—a mere delusion of senses. The Real Self is Self-existent, Self-sufficient, Self-reliant, Self-evident, Truth, Knowledge and Love. When the mind is pure, calm, serene and fully concentrated, the False-self vacates itself to make room for the Real Self to shine in its naked and native glory, shedding happiness all around. Any number of anxieties, misfortunes and adversities will not mar that happiness. If the mind is vacillating and disturbed no amount of so called pleasures of senses will give him even a glimpse of That Happiness within. In direct proportion to concentration and vacillation of mind, the soul of human being is either happy or sorrowful and a dupe of senses, therefore, it is only a reflection of *Par-Brahm*, Absolute Beyond.

ऐ नसीमे शौक जाके, दे उड़ा वह जुलक रुख से
 ऐ सवाये इल्म जाकर, दे हटा यह खराबे चादर
 अरे सुन्द चारे मस्ती, दे मिटा अबर की हस्ती
 ऐ नजर के छान गोलें, यह फसील कट गिरा दे

है तुम्हारा धाम तो राम, जरा घर को मुँह तो मोड़ो
कि रहीम राम हो तुम-तुम्ही तो खुद खुदा हो

अक्ससे गुल में रंगे गुल है
लेक जाती बू नहीं

Practical wisdom standing apart by Insight dropped an imaginary perpendicular passing through 2nd virtual image, *Parchhain* at heart in the lake of mind, in order to judge the angle of Reflection and shot an arrow adjusting it at an angle equal to the angle of Reflection and hit the unknown 'Subject.'

و در دل من بدست اوست
چون آینه بدست منست و من در آینه

आत्म में परमात्म दरसे परमात्म में मोंई
मोंई में परछाईं दरसे तहाँ कथोरा सोई
बसा है दिल मे मेरे वह दिलवर है आइने में खुद आइनागर !
अजब तहझुर हुआ यह कैसा कि राम मुक्त में मैं राम में हूँ !!
जमाना आइना राम का है हर एक सूरत से है वह पैदा !
जो चरम हकीमी खुली तो देखा कि राम मुक्त में मैं राम में हूँ !!
आईना मुक़ाविले रुज जो रत्ना मट बोल बठा यों अक्स उसका !
क्यों देख के हैरों बार हुआ तुम और नहीं हम और नहीं !!

बसा राम मुक्त में मैं अब राम में हूँ !
न एक है न दो है सदा वह ही वह है !!

and devotional bent towards Reality and it being the shortest cut as the prolongation of the angle of Incidence to the vertex of Isosceles triangle, it meets the meeting point of knowledge and power in Infinity, *Sachchidanand*, *Paramdham*, Subject, Real Self. Then Absolute Reality will reveal and grace the vacant heart with His-presence, as there can remain no vacuum in the universe, but Lord will assert through Insight and the spark (point) of consciousness will harst forth into Omnipresence.

कयीर जाको खोजते पायो सोई ठौर ।

सोई फिरके नू भया जाको कहा और ॥

This image of Reality in the heart of man is not direct but secondary Virtual image, *Parchhain* from first Astral image, *Jhain*, at *Muladhar* centre. The concave mirror of Universal mind (*Hiranyagarbha*) coated with *Mahat* (intelligence) is throwing the focus of Impersonal God through-out Ether, Astral plane as *Jhain*, *Jhalak*, Shadow, Personal God Mahadeva at *Muladhar*. Impersonal God Divinity is reflected again in the lake or mirror of mind whose back-ground is coated with mercury of Ignorance as *Parchhain*, second reflection, virtual image, from *Lohi-mahfuz*, *Chitragnpta*, impressions of *Kundalini Shakti* at *Swadhishtan* centre—the convex lense of love or lust, *Maya* through which Personal God is focussed in the recess (vacuum) of heart, as Ego, *Jiva Atman*. Radiations of Personal God at *Muladhar* have evoked smouldering heavenly-fire between *Muladhar* and *Swadhishtan* centres. Insight awakens

Kundalini Shakti by fanning this fire with the recitations of '*Soham*' Jap, 'Thou art That', to rouse *Prana Shakti* for its ascendance to manifest at *Ajne*, and merges Individual in Universal Self by uniting *Muladhar* and *Ewadhishthan* at the point of Inertia under the vigilance of Insight.

It is commonly believed that human soul is Real, self-existing and separate from God, but it has been proved to be mere reflection of Divinity and a delusion of senses by identifying itself with body, mind and intellect.

The Practical wisdom having abstracted Insight from three (physical, mental and intellectual) bodies by the concentration of attention (*Surat* सुरत) realized itself to be above bodies and one with Real Self, with the disillusionment of that cherished belief about the nature of Soul by the application of the theory of Reflection. Thus he contradicted the illogical belief on the attainment of Self-knowledge which confirmed the *Shruti* of *Atharwan Veda*, '*Em Atman Brahm*', that this Self-sufficient Insight and not that Reflection is the Self of Man, which is One with Divinity, Purshottam पुरुषोत्तम.

کمال خرد شناسی شد دلیل قدرت عارف
نو گرایں رمز شناسی تو نیز اے بشیرانی

SHOOTING BY SEEING THE REFLECTION

Inquisitive human nature looked for parallel application of the theory of Reflection by Practical *Vedanta* in the history of the world. This takes us back to Pre-Maha-Bharat days, when India was at its zenith of prosperity, and science and art had attained the climax of progress and people possessed the Practical wisdom, to apply them to the needs of time. In the great *Sivayamber* of Dropadi where all the great men of world had assembled and the condition of her marriage was announced as follows :—

‘Any one who will shoot the eye of the fish revolving on the pole, by seeing its reflection in the oil of the tank below, will be rewarded with the hand of Dropadi.’ All tried in vain, but none could hit the mark. It was feared lest she should remain virgin throughout her life. At this critical moment brave Arjun, the archer of his time, meekly stepped forward with his great bow Gandiv. He concentrated his mind on the eye of reflection of the fish and with his keen Insight dropped a perpendicular through it and exactly judged the angle of Reflection. At the same time, he levelled his unfailing arrow at the eye of the fish and correctly adjusted the angle of the arrow equal to the angle of Reflection, by the inward light, *Insight of Practical wisdom*. He had the Practical wisdom to surrender his body, will and self-interest with perfect confidence in His judgment for his well-being and

was gifted with Faith-in-himself with awakened *Kundalini* at his disposal to serve as his Executive Will-power which regards nothing as Impossible. With Self-Reliance, he let the arrow fly and along with it his Executive Will-power from his awakened *Kundalini Shakti* travelled to reach its destination and the point of arrow instantaneously pierced through the eye of the fish to the joy of the whole assembly.

Then Lord Shri Krishna recognised Arjun in disguise and embraced him in commendation of his matchless power. Arjun was universally acknowledged the winner of Dropadi.

With the harmony of Faith-in-himself and Faith-in-God he obeyed Krishna's command to put forth indomitable energy, in the execution of His Mission on the battle-field of Kuru-Chhetksra and success followed him everywhere and secured him well-being in this life and hereafter.

DILEMMA

है कहूँ तो है नहीं, नहीं कहूँ तो है ।

है नाहीं के बीच में जो कुछ है सो है ॥

The *Vedantic* theory of *Anavachniya* अनवचनीय is nothing but the exposition of a fact. If any one says that human soul is Real—the thing in-itself, he is wrong, because it has been proved to be mere illusion, *Maya* and reflection of Reality.

If he says that it is 'false, nothing, he is also wrong, because on realization it turns out to be Reality. Secondly, from the point of *Nirgun*, *Nishchal* Reality, *Ad-duatam*, One without a second, the universe never exists, though *Sagun* universe teeming with *Chanchal Jivas* owe their existence to *Nishchal Brahm* who is the background and basis of their existence. This state of things is inexplicable *Anar-Vachnīya*—neither we can say that it is Real, the thing itself, nor we can deny the fact of its Being. It is not even the mixture of the two, but a difference of points of view between Ignorance and Knowledge, life of understanding (*Deh-Buddhi*) and life of soul (*Atam-Buddhi*) which have very little relation to each other, never meet and measure each other, one prevails now, full of anxiety and the other then, indifference and with progress of life, the two discover no greater disposition to reconcile themselves. The double illusion of *Maya* is the cause of Ignorance. The attributes of Real Self, Immortality and Indivisibility are ascribed to the apparent-self and their identification with its reflection, ego is Intrinsic illusion, *Sansarg Adhyas*. Secondly, the joint and several states of mind, consciousness, selfishness, identification, comparison, and understanding result in attachment to body, forgetting the Real Self is Extrinsic illusion, *Sarup Adhyas*. Consciousness is in the habit of identifying itself with every thing it pervades body, mind and intellect and entangles itself in the meshes of Name and Form (*Maya*) so much so that it requires supreme effort (प्रयत्न) to alienate itself

by abstraction of thoughts into deep serenity and independence as Insight, attending and supervising all functions with indifference, 'disclosing more and more of its Spiritual nature and attributes of God by living the life of Soul, *Atam-buddhi*, for the realization of 'Self', Absolute Reality beyond the Province of *Maya*.

यह जगत हमारी किरनें हैं—फैलों हर सू मुक्त मरकब से
 क्या शॉ बूझलमूँ दिखलाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे
 कुल आलम मेरा साया है—हर आत बदलता आया है
 खुल्ले कामत गिरद धुमाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे
 मैं हस्ती सब आंशया की हूँ—जान मलायक कुल की हूँ
 मुक्त धित वे बूढ़ कहाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे
 संसार तजल्ली है मेरी—सब अन्दर बाहर मैं ही मैं
 क्या नक़्शे रंग जनाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे

WHY IS MAYA

ना होती गर खुदी हम मे जो जो तू था वही हम थे
 यह परदा किस लिये डाला है बारय दरमियाँ तूने

The presence of *Maya* is for the manifestation of Divinity. None would have known light but for the existence of darkness. Had there been no such thing as resistance or friction there would have never been the manifestation of Force. Therefore, for the manifestation of Divinity in Man, the appearance of Egoism became necessary. Because the development of spirituality is in direct proportion to the suppression of Egoism and Selfishness. The manifestation of life

is in its struggle with death and that of health with disease.

Since the beginning of time, the Divine Law has been evolving nature by slow degrees for the manifestation of Divinity and awakened living organism from deep sleep in the mineral and vegetable states to the dreaming state of animal life, until its evolution to the human form as a conscious and rational Being. Though he is wide-awake in body-consciousness, I am this body, mind and intellect, but is fast asleep in the life of soul. He is haunted by the illusion of this reflection in the limpid water of his mind as Ego, and mistook it for his Real Self. His identification with the False self made him a wretch, in spite of his intelligence and involved him in the labyrinth of Transmigration. Notwithstanding his great powers of head and heart and command over Nature, he failed to find Peace which is attendant on Self Realization. In a fit of despondency he threw himself at the feet of Lord and implored his guidance by sending spiritual guide of Practical Wisdom to his rescue and deliverance who instructed him to concentrate his Attention *agra* at heart and exerted his Executive Will-Power and logical arguments to the best of his ability, to dispel this illusion by lifting the veil of misunderstanding, mind and body, interwoven with the threads of self-conceit and selfishness and opened new vistas of spiritual life by pulling the string of Insight, till he had the glimpse of Happiness beyond like the flash of lightning and awakened inner Real life within him from deep sleep in the repository of *Kunda'ini Shakti* to climb up along *Ida* and

Pingla nadi or through *Sushumna* to *Sahasradal Kanwal* for carrying out the plan of Nature, *Chanchal Brahm* according to the needs of time and place under the guidance of 'awakened Self' at *Ajne*. 'Arise, awake and stop not, till the Goal is reached.'

ये जानों में हम सोते हैं हैवान में चलते फिरते हैं
 इनसान में नौद जगाते हैं, दिप दिप हुई-दिप दिप हुई

SELF SURRENDER

• खुदी को छोड़ कर खुदा चाहता है ।
 न कर कियर कर कियरिया चाहता है ॥

Insight, together with this yearning after Peace in the heart of Man is Real Religion. Practical wisdom or *Vedanta* imparted to him the profound teachings of *Adhyatam Yoga* as expounded by Lord Shri Krishna to Arjuna when he refrained from discharging his duties as a soldier (*Kshatriya*) on the battle field of *Kuru-shetra*. Lord Krishna, after a long discourse, spoke plainly to Arjuna for his well-being. "Abandon all *Dharmas* (thoughts), take refuge in Me alone, I will deliver thee from Sin".

सर्वधर्मान्परित्यज्य मामेक शरणं व्रज ।

अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुच ॥

गीता—१८ अध्याय ६६ ।

जो करे सो मेरी खातिर जो धरे मेरे लिये
सादगी में मेरा आशिक क्या राजध हुशयार है
तर्क कर सब मिल्लतें ले मुझ अकेले की पनाह
यह मेरा जुम्मा है अर्जुन तेरा बेड़ा पार है

Practical wisdom dilated upon the sense conveyed by the above *Shloka* and became his Saviour. He inculcated on him, that though outwardly man is limited in body, mind and intellect but the soul within him aspires to become unlimited in power, knowledge and happiness, because, soul is ever free and bondage is an illusion. God is pervading throughout the universe and is beyond it. This world is His game of hide and seek, in which each individual being is playing his own part. The wiseman knowing its nature, plays out God's play (*Lila*) waiting for the opportunity to change the methods of the game, and to establish his harmony with nature. Because, it requires remoulding—not a mere adjustment of man's present nature, that has gone out of tune with Nature. Such a change is not possible except by putting yourself with all your heart and strength into God's hands as an Engine is passive in the hands of the driver for the Divine Love, Might and perfect Intelligence to do its work and fulfil its divine *Lila*. Without unreserved surrender to His grace, complete mastery over thought is impossible. Therefore, make firm vow of Self-surrender, *Atam Samarpan*, by the inward light of Insight at the feet of the Lord and it will be worked out by a mighty process of Nature. But your surrender must be

absolute and complete in action and attitude. You should give up to Him not only the fruit of all your actions, but also your actions. Make no conditions, ask for nothing, not even for *Siddhis*, except that through you His Will may be directly performed. You must stand aside by Insight and watch the working of Divine power in yourself. You will find that some mighty force, not your own, not situated in your body, though possessing and occupying it, is thinking, feeling and acting for you—your very body as well as your heart and mind being moved by that force and not by yourself. You will enjoy that thought, feeling and act, but will neither possess, nor be possessed by it. Your actions will disappear without leaving in you mark or trace, as waves disappear from the surface of the sea. Your mind, heart and body will not be yours but God's. Yourself will be only a centre of Being, Knowledge and Bliss through which God works. Jesus Christ said, "I am divine, through me God acts, through me speaks. Would you see God, see me, or see thee when thou also thinkest as I think now". *Shri-Mad-Bhagwat-Gita* spoken by Lord Shri Krishna is full of sublime teachings like this. Actions will flow through you as the spontaneous objective expression of God's knowledge, which is one with God's will. Almighty, love and wisdom are at work for your uplift. The separate consciousness vanishes and Self-realization dawns upon him inevitably as the result of self surrender and a remoulding of life by that realisation. Then he performs the duty before him, as a sacrifice

to the Lord with entire indifference as to result, remembering always that he is one with Lord and his Divine *Shakti* as awakened *Kundalini* is working through him. He understands the relation of things in His great Universal purpose and with perfect devotion accepts all things with joy, because, they come from his Beloved. He sees Him in things animate and inanimate, in all events, notions, thoughts and feelings in yourself and others throughout the world. Whatever exists in the universe is his own Real Self. Having pervaded in all-space, he is fixed in the spiritual Here, and living in all times, he is happy in the living-present, Now, God is Now-Here. All pairs of opposite meet in Him and He enjoys their agreement in difference, uniformity in diversity. Christ says, 'He who would save his life, must lose it first'. Emperor Napoleon Bonaparte (apart from bone) said, 'Man can not hurt him, who can die without regret'. Soami Ram Tirath says,

"When I shall cease to be,
Then I shall be Free."

सर से गुजर सरदार बन
जाँ से गुजर जानान हो

UNIVERSAL LOVE ATTENDANT ON SELF-REALIZATION

Universal love awakens in the recess of heart हृदय आकाश on the realization of Self in the place of its reflection and darkness of selfishness totally

vanishes by the light of knowledge. He sees Beauty everywhere, which is the reflection of his own loving Self. Absolute Beauty, *Sundram*, throws away the veil of secrecy before the pure heart of true lover, thus Reality or Beauty is seen in its nakedness. 'Truth is beauty, Beauty truth.'

On the conservation of hatred and enmity into sympathy and love, he views with equanimity the short-comings of others, just as he looks upon his own morbid wounds. His love exceeds the bounds of time and space and transcends the limitations of family, tribe, sectarian and nationalism. He envelopes whole human race in his universal love and embraces whole creation in his unfolded heart and loves each and every being as the parts of his universal body. He attains to ultimate Perfection by realizing his Self to be one with the Self of All.

मेरा दिल वही दिलरुदा भी बहो है
 जो है मुद्दई मुद्दिया भी वही है
 वठा जो परदा दुई का दिल से
 हुई सलामत मदाम यारो
 सुहीत देखा सभों में खुद को
 मिटी इक्कारत सलाम यारो
 न थी ऐश की जब हमें अपने खजर
 रहे देखते औरों के ऐशो हुनर
 पड़ी अपनी बुराइयों पर जो नजर
 तो निगाह में कोई बुरा न रहा

नजर आया है हर सू मह जमाल अपना मुबारिक हो
 में 'बह हूँ' इस खुशी में दिल का भर आना मुबारिक हो
 जब उमड़ा दरिया चल्फत का हर चार तरफ आवादी है
 नित राहत है नित करहत है—नित रग नये आजादी है
 हर एक का अन्तर आतम हूँ—में सन का आका साहन हूँ
 मुझ पाये दुखड़े जाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे
 सब आँखों में मैं देखूँ हूँ—सब कानों में मैं सुनता हूँ
 दिल बरकत मुझ से पाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे

मैं कहता हूँ कि तेरा हुस्न आलम सोज है जाना
 वह कहता है कि क्या हो, गर कहूँ में जुल्क आरार्
 मैं कहता हूँ कि तुझ पर एक जमाना जान देता है
 वह कहता है कि हों बेइन्तहा हैं मेरे शौदाई
 मैं कहता हूँ कि दिलवर ! मैं नहीं हूँ क्या तेरा आशिक
 वह कहता है कि मैं तो ररता हूँ ऐसी ही रैनाई
 मैं कहता हूँ कि तू नजरों से मेरी बजो हुआ ओझल
 वह कहता है यही अपनी अदा मुझको पसन्द आई
 मैं कहता हूँ तेरा यह हुस्न और देखूँ न में उसको
 वह कहता है कि मैं खुद देखता हूँ अपनी जेबाई
 मैं कहता हूँ कि हद पर्दे की आखिर ताबके पर्दा
 वह कहता है काई जब तक न हो अपना शनासाई
 मैं कहता हूँ कि अब मुझको नहीं है ताब फुरकत की
 वह कहता है कि आशिक हो के कैसी नाशकबाई
 मैं कहता हूँ कि सूरत अपनी दिखला दीजिये मुझको
 वह कहता है कि सूरत मेरी किस का देगी दिखलाई
 मैं कहता हूँ कि जानों अब तो मेरी जान जाती है

वह कहता है कि दिल में याद कर, क्यों कर थी वह आई
 मैं कहता हूँ कि एक झलकी है काफ़ी मेरी तसकी को
 वह कहता है कि बामे तूर पर थी क्या निदा आई
 मैं कहता हूँ कि मुझ बेसम को किस तौर सम आये
 वह कहता है कि मेरी याद की लिज्जत नहीं पाई
 मैं कहता हूँ कि यह दामे इश्क़ वेदब तूने फैलाया
 वह कहता है कि मेरी खुद पसन्द है मेरी खुदराई

Religion does not end with the attainment of Self-knowledge, but it is *Sham* without the fire of love and even love is of no avail, unless translated in the service of humanity. Love has a purifying effect and it lightens burdensome task by cheerfulness and plays prominent part in all spheres of life. True wisdom (*Gyan*) does not prevent a man from actions, but eliminates the poison of selfishness. The heart dyed in true love sees everywhere his own Self and the good of all becomes the motive power in all his actions. Such a person can never be idle and his whole life is a sacrifice in the path of love. Seeing the misery of masses he works with such a zeal, indomitable courage and energy that no selfish man has ever displayed. Just as light cannot remain confined to the flame so the real love in the heart of man bursts forth in the loving service of humanity.

यदायदाहि धर्मस्य गतानिर्भवति भारत ।
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

जब जब होय धर्म की हानो ।
 बाढ़हिं असुर अधम अभिमानी ॥

करहि अनोति जाय नहि वरणी ।
सीदिहि विप्र धेतु सुर धरणी ॥
तब तब प्रभु धरि निविध सरीरा ।
हरहि कृपानिधि सजन पाँरा ॥

असुर मारि थापहि सुरन्द, राखहि निज श्रुति-सेतु ।
जग बिस्तारहि विशद यश, राम जन्म कर हेतु ॥

Whenever vice prevails over virtue and overshadows the real nature of man and Satan under the garb of maintaining law and order reigns supreme with his organised violence and terrorism in the world, then God manifests Himself in the heart of some self-respecting man with his awakened *Kundalini Shakti* which rides on the currents of love to bring about harmony into discordant notes of public mind and rouses tremendous waves of Will-Power in the heart of masses crushed under the wheels of oppression and misery. At his word of command, the whole creation ranges itself on his side and a war between Force versus Love (दिवसुर संपास) ensues in which justice-loving people patiently undergo hard suffering for resisting his lawlessness to expose the hollowness of his boasted pretensions before the world, and frustrate all his machinations by the sacrifice of some pure lives at the altar of Truth. Then, Justice rises out of sacrificial fire to redress the wrongs done to Millions by upholding their cause and lowering the pride of the powerful, thus the whole army of organised violence is rendered useless, being confronted with the weapons of Non-violence, and in their utter dismay most of them are won over to the side

of Truth. His diplomatic councillors having no other alternative left open but to surrender unconditionally, wept over his Fate and his commander-in-chief *Ahankar*, Ego, fled away from the battle-field in disguise. Then the vacant throne of heart abdicated by Satan is graced with the presence of Rama, God-in-carnate.

दरिया जो हकीकत का है भरा—सब आलम उसकी मौजें हैं
 मैदान में जग को इस्तादा, सब ग्यान अग्यान की कौजें हैं
 अब देवन के घर शादी है तो राम का दर्शन पाया है
 वे मंगल साज बजाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
 हर एक का अन्दर आत्म हूँ—मैं सय का आका साहब हूँ
 मुझ पाये दुखदे जाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
 मैं हस्ती सय अशिया की हूँ—मैं जान मलायक कुल की हूँ
 मुझ बिन वे बूढ़ कहते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
 संसार तजल्ली है मेरी—सब अन्दर बाहर मैं ही हूँ
 हम क्या शौले भड़काते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
 हूँ नस्त पड़ा मेहतां में अपनी, कुछ भी और अजराम नहीं
 सब कल्पित धूम मचाते हैं—हिप हिप हुर्रे हिप हिप हुर्रे

RAM RAJ

राम राजा राम प्रजा राम साहूकार है
 बसो वस्ती जिओ राजा धर्म का प्रचार है

The Emperor Rama gave audience to all Courtiers and Officers of Executive, *Antah-laran*, with due regard to their position and dubbed them with new robes of honour, who

paid their homage of love and promised their loyalty and took oath of allegiance to the throne. Rama's grace restored peace and prosperity in the prostrated constitution and His Clemency declared amnesty to one and all. The masses crushed under the wheel of oppression were transported with joy on the '*Darshan*' of Rama who won their hearts by bestowing upon them his benediction and redressing the wrongs perpetrated on them by tyrant Rulers. The universally recognised Leader of the people prayed to Rama with folded hands. '*Bhagwan*, your predecessors, despite their solemnly repeated professions of being the Trustees of people ruled with iron hand as Despots and exploited the resources of State for their self-aggrandisement and destroyed the ancient civilization and constitution of the Nation. The people demanded that administration should be directly responsible to them, through their Representatives, to have their voice effectively heard, but it was forcibly denied to them. The tyrants, further estranged their hearts by adopting double edged policy of coercion and conciliation, which deceived none but themselves. The coercion was directed to crush the spirit of the Nation by striking at the root of Freedom of speech by the use of extraordinary powers against the wishes of people and widened the gulf of disaffection. And, conciliation failed, because they would not devolve their irresponsible authority in the hands of Representatives of the people by recognising their right of self-determination. In order to perpetuate their authority, they extended the

policy of Divide and Rule to every community and department of administration. At the call of justice to depressed classes, the Nation arose and determined all of a sudden and purged itself of the Sin of body consciousness—Untouchability. It established beyond doubt that the Nation was wide awake to assert its Birth-right of Freedom and was deserving to exercise the right of Self-determination. Rama magnanimously recognised its rights which were previously denied to it, and gave it sound constitution of *Swaraj*, equally enjoyed by all with Universal Franchise (full freedom to all of voting by Ballot at the Pole). Canvassing was looked upon as immoral and a disqualification. Therefore, only those who had rendered meritorious services and thereby commanded confidence of the Electorates were returned as members of General Legislatures and Council of State. The honours of being the President and Ministers of these legislative bodies were unanimously conferred on those who had made great sacrifices and suffered most hardships for upholding the cause of righteousness and laboured whole-heartedly for the various departments of administration with the material entrusted to their care and tried to bring heaven on earth by overhauling the whole machinery never ventured by any one before them. All schools of thoughts and speculations, shades of opinion, religious and political beliefs were freely discussed for the advancement of society and handicrafts and chemical industries received fresh encouragements on economical lines. People were given free scope

for progress according to merits, with no claims of superiority. Rama pervaded and saturated the whole constitution with his loving presence in the form of Truth, Justice and Love, then prosperity and happiness reigned supreme every where in Ram-Raj. Rama recognised the chosen delegates of each constituency, who waited upon him as the true representatives of the Nation and acknowledged their Leader as His Prime Minister in the council of State.

रम रहा सर्वत्र ही व्यापक एक समान
पर निज भगतों के लिये छोटा है भगवान

यह जिसमें जों नौकर को दे ठेका सदा का भर दिया
तू जान तेरा काम रे—क्या हम को इसमें कार है
खुश होके करता काम है नौकर मेरा चाकर मेरा
हो राम बैठा बादशाह, होशियार खिदमत गार है
सोता नहीं यह रात दिन क्या उठ गई दीदों से नींद
गफलत नहीं दम भर इसे यह हर घड़ी बेदार है
नौकर मेरा यह कौन है? आग हूँ इसका कौन राम
खादिम हूँ या बादशाह—यह क्या अजब इसरार है
बाहिद मुजिरिद लाशगीका गेर सानी धे बदल
आग कहाँ! खादिम कहाँ! यह क्या लगन गुफवार है
यह काकुले जुलमात। माया पेच पेचों है बले
सीधे को खलवा राम है उलटे को हसता मार है

RAM RĀJ CONSTITUTION

His Prime Minister of Practical wisdom set up a Working committee of seven Ministers, three from the upper-house, viz., *Sattva*, *Rajas* and *Tamas* and four from the masses, viz., Heart, Mind, Memory and Intellect (*Antah-Karan*) to advise Him in the Council of state at *Ajne*. He formed a Board of Finance of *Prana*, *Apana*, *Samana*, *Vyana* and *Udana Prana* at *Vishudha* and entrusted to it the work of Import, Export, Consumption, Administration and Revenue. The Executive Officer of *Udana Prana* worked on the lines of *Raja Yoga* under the supervision of Practical wisdom and succeeded in enlisting the services of the surviving comrades of *Ahankar*, viz. Lust, Anger, Avarice and Attachment and proselytized and transformed them in cosmic fire, into Celibacy, Tolerance, Contentment and Love under the fire of Self Immolation, ablazed by *Prana*, for their purification, at *Muladhar*. He took His seat in the recess of heart (*Anahat*), and directed the functions of state from His capital, through his Ministers (*Antah-Karan*), at *Ajne* and watched the secret work-shop of Magazine at *Swadhishtan* having scaled the secret-door of *Sushumna* at the point of Inertia. By the side of life-giving river of heart, He founded self-supporting Bank for circulating life energy as Currency throughout the constitution, and set up Academy of science and art at *Ajne* which affiliated brain nerve centres communicating instructions from organs of sense and action for free education in which all the

schools of thought, *Gyan*, *Bhakti* and *Shakti*, fourteen sciences (*Vidyas*) and sixty-four mechanic principles (*Kala-Koshal*) were imparted with due regard to aptitude, without the distinctions of caste, colour and creed. He lifted society by reviving *Wara-Ashram* (वाराश्रम) which acknowledged Division of Labour and Union of Hearts, and respected every man according to his *Gunas* (habits), *Karmas* (actions) and *Sva-bhava* (temperament) and not alone by Birth. He legalised freedom of Press and Speech and opened free Libraries and Laboratories for the advancement of knowledge. He adjudicated Justice and dispensed Medical aid free of cost to protect Society and Health. He started new industries and factories from unproductive income of religious institutes to solve unemployment problem of the poor labouring and begging classes, and purged the administration of the evil of unlawful gratification by penalising it under legal and moral law.

He engaged the services of the five organs of sense—sound, touch, sight, taste and smell, for communicating sensations along the wires of sensory nerves to the Head-office of the brain at *Ajñe* and utilized the services of the five organs of action—hands, feet, tongue, urinal and bowels to carry out the orders of Will along the wires of motor nerves. He maintained External Defence and Internal Order by voluntary and involuntary forces under the guidance of Will and *Prana*, through a net-work of nerves like Telegraphic wires for transmitting electric-messages through

motor nerves and electric-sensations through sensory nerves to and from brain-nerve centres by off-shoots in the trunk of vertebra throughout the constitution. He irrigated all parts and muscles exhausted by work by a regular flow (circulation) of life-giving blood, saturated with electric energy (*Prana*) through arteries and veins by the involuntary pumping of heart under the control of *Prana*. He maintained electric balance of health by *Prana*-electricity generated at *Swadhishtan* in the Dynamo of *Kundalini Shakti* to be transmitted along *Ida* and *Pingla*, Lunar and Solar course to the distributing brain-nerve centres. The vital energy is churned out of blood by respiration like semen as Revenue from all parts of the constitution, for state expenditures to remunerate and recuperate exhausted parts in carrying out the command of Will through brain-nerve centres as energy distributors, and transported conserved energy of semen into *Ojas* (glow) along *Ida-Pingla* course from the point of *Intertia* to *Sahasral Kanwal* to form halo round the face, enhancing the glory of the Ruler of the state by internal elevation and spiritual evolution.

Practical wisdom who would not be satisfied merely with the pleasures of senses or personal salvation, wanted to attain perfection through the path of Self-knowledge, Universal love and Service of created beings. But the resources of the whole state put together were not sufficient to meet the extraordinary outlay of energy for the fulfilment of his mission and the duties entrusted to his care. Practical wisdom consulted other mi-

nisters of his working committee who praised his magnanimity and expressed their willing support but they could offer no solution of the difficulty. Then, Memory (*Chit*) explored the depth of his mind and said from memory (*Smriti*) as he had heard it said (*Shruti*) by an Acharya that the previous Raja (*Ahankar*, Ego) had laid by a vast store of Potential energy (Reserve-Bank) in the form of dormant and latent impressions from time immemorial and buried it very deep in a secret and private repository guarded by a big serpent of *Kundalini*, coiled up as spring. Near about the tail of this serpent, a little energy (*Shakti*) flows out by slow degrees and is taken up to the brain-nerve centres along *Ida* and *Pingla* course or through the vacuum of spinal cord to *Sahasrdal Kanthal*. There it is transformed into thought-waves which are translated into emotions and actions, leaving fine impressions to be deposited in dormant and latent state (*Sanchit Samskaras*) at *Swadhishtan*, until they reappear in due course of nature, by completing the circle, on the horizon of Intellect as thoughts. There is but one secret passage which directly reaches the power-house of *Kundalini* from *Sahasrdal Kanthal* to *Muladhar* centro through the vacuum of Vertebra, between Motor and Sensory nerves along *Sushumna*, at the point of Inertia, which is sealed up on the attainment of puberty with the alloy of Semen, grey matter. Just before the lock-up there is a ditch in which a current of *Prana*, *Ida* and *Pingla* flows up and down with such a force that one is carried away with it. There is no fixed place to stand upon to try

to unlock the secret door. If you can manage to unlock it, you will get an infinite-store of Potential energy in latent state, ready to be conserved into Executive Will-power of *Kundalini Shakti* at your disposal for the maintenance and extension of Ram Raj to fulfil his desire for advancing the prosperity and happiness of suffering humanity.

Practical wisdom was much encouraged by this report of Memory and recollected *Gayitri Mantra* which has especially mentioned the three centres of *Shakti* (*Bhur, Bhuwah and Swaha*) followed by a prayer to grant *Shuddh-Buddhi* (pure intelligence) for the right use of Power. He surveyed the situation by Insight and found the serpent of *Kundalini* lying dormant in *Swadhisthan* centre, near Uterus, *Bhuwah*, भुवः as life-spring. There he felt a mysterious heavenly fire, cosmic fire, smoldering between *Swadhisthan* and *Muladhar*, (*Bhur-Bhuwah*, भूर्भुवः) within the folds of the coils of hissing-serpent of *kundalini*, serpent-fire. The *Manipura* centre (*Swaha* स्वः) Navel is the boiling-pot of working impressions (*Kiryaman Sansharas*) over this fire and sustains present life as digestive power, *Jathra-agni*.

Practical wisdom proclaimed throughout the world and invited experts who would discover and awaken *Kundalini Shakti*, and openly propound before this August assembly, "How to conserve latent impressions into Executive Will-power of *Kundalini*."

Such assemblies were formerly held by Raja Janak, Vilarmajit and Akbar in search

of Truth. In the present age, the material sciences occupy the same position and scientists have the aptitude to rouse many a dormant properties out of various elements (things) at the point of Atomic disintegration by reducing them to creative and causal state with the help of Fire, Spirit, Acids and Electricity.

आदमी बनता है लाखों ठोकरें खाने के बाद
 तुल्य होता है शजर मिट्टी में मिल जाने के बाद
 किस तरह बेताब है सीमाघ सरने के लिए
 शोक है अकसीर कहलाऊँगा मर जाने के बाद
 अब खयाल आया है दिल में घर के धिरजाने के बाद
 शोक बड़ने का हुआ है पर कतर जाने के बाद
 हम तुम्हें दिखलायेंगे परवाज सुये आसमा
 अन्दलीशों एक दिन आजाद हो जाने के बाद
 थी जो कुछ हालत हमारी फिर वही होने को है
 आपके खाने से पहले आपके जाने के बाद

वक्त खाने दे बता देंगे तुम्हें ये आसमाँ
 हम अभी से क्या बता दें क्या हमारे दिल में है
 एक मैं ही दिल जला हूँ, तो काफी है आगे तेरा
 क्यों कर बुझेगी आग यह घर पर लगी हुई

ELECTRICIAN

Practical wisdom welcomed a Diplomatic Electrician from the West, who promised to discover *Kundalini Shakti* for him. He asked unquestioned authority to perform his experiments.

The earnest desire of Practical wisdom led him to believe in the honesty of his purpose and granted him a License and promised him immunity from tax and safety to his life. The Diplomatic Electrician having made up his mind to usurp all power and pelf, directed his plans to that end. Though, outwardly he laid the foundation of a gigantic plant of Galvanic Battery, but secretly intended and designed it to hypnotise the masses with its dazzling light of Political predominance. With this object in view, he spread a net-work of Factories connecting numerous trading and manufacturing centres for exploiting resources and poisoning the ears of credulent people, to rouse the fire of jealousy within their hearts. He diplomatically respected only those claims which divided them by mutual jealousy and guarded against their possible combination by the display of organised terrorism. He cleverly chose only those metals (minds) viz., zinc and copper, for his Battery, which can be easily irritated by the chemical action of acid-baths. He added some sweet water, (words) to pure Sulphuric-acid (*Tamasic* temperament) to excite fumes of dissensions and feuds by generating chemical action and poured the mixture in the cells lying adjacent to each other and dissolved small quantity of Red Chromate of Potash, (*Militia*) imported from home. The zinc and copper plates representing two big communities were placed in each cell and the zinc plate of one cell was connected with the copper plate of the other cell, *ad-infinitum*, so that, one end of the Battery was zinc plate and the other

end was copper plate, thus split their power into Positive and Negative poles and connected each pole with insulated Motor and Sensory wire fitted along the road-side of spinal cord on the high posts disseminating Electricity (selfishness) throughout the constitution from six accumulating centres, one after the other, to meet in the filament of the bulb of Pituitary gland at *Ajne*, in the fore-head. Immediately, the corrosion of the metals began to take place by the action of acid on them. The consequent vibrations set in motion by the disintegration of Electrons from the metals which were convulsed to their very core by the chemical action and the given off energy was conveyed to the other end in a regular flow. The oxidation of the metals (minds) excited by jealousy began to be assimilated by and polluted the surrounding water, (mass-mind) contained in the diluted Sulphuric acid of *Tamso* temperament. Thus he had a strong current of selfishness or Electricity generated in a very short while, and conducted it along Motor and Sensory wire to enlighten the Pituitary gland, Pole star, at *Ajne*, in the fore-head. The Electromotive force of self-interest and jealousy generated by metals of each cell is conveyed by the porcelain of simple-mindedness in opposite direction, breaking the heart-unity into Positive and Negative electricity lost the hope of their ever combining in spite of their crossing each other from one end to the other, so long as his policy of Divide and Rule subsists and this system of exploitation by feeding the Battery with sulphuric acid lasts.

In the vacuum of skull, this flash-light reflect-

ted downwards from the Crescent concave-reflector of *chit*-consciousness as the piercing X-rays of sense-knowledge, which possesses Quality and Pressure, but no Quantity and passed through soft substances in the body and depicted hard substances on the Negative plate. But *Kundalini Shakti* being composed of subtle impressions in the latent, causal state of life-spring, escaped unnoticed and safe. The light produced by his cleverness only served to explore and discover all precious stones and metals under the gross body of earth for his unmerited exploitations.

दुरंगी छोड़ दे इकरंग होजा !
 सरासर मोय हो या संग होजा !
 दूरकर जोने छुदो और देख चरमे गौर से !
 हैं यहाँ नूरे तजल्ली हर गुलो हर खार में ॥



ELECTRO-PLATING

मुलन्मा है न ठहरेगी, नफा क्या खर के खोने में ।
 ये माया है न ठहरेगी, नफा क्या ईमान खोने में ॥

Having secured the services of this powerful Battery, behind the diplomatic professions of Good-faith, Conscience and Equity, he attached Negative Pole of this Battery to Gold and Silver and Positive Pole to the baser metals of his country. In order to accelerate the action of Electric current between the poles, he dissolved the poison

of Potassium Cyanide (KCN) of Free-trade policy in the ocean of mercantile business. The Negative Pole eats up or corrodes the Gold silently and slowly which is attracted and carried away by Electric current to the Positive Pole foaming like ships laden with raw-material and other commodities to his harbour. Thus Gold is uniformly deposited on the whole country by the trade of manufactured products exceedingly attractive and alluring to the senses. The consumers being hypnotised by their fascinating beauty tempting to the senses, and their sale being protected by legislation which would not permit the buyers to manufacture their likes, but indirectly compelled them to purchase it at the exorbitant price asked for. Thus they are robbed of every piece of gold and silver in their pocket in the name of prosperity and civilization. To crown all, the clever Electroplater has the audacity or hypocrisy to proclaim to the world and din into their ears that they are becoming prosperous and progressing under this civilization. But all his polished phrases and diplomatic expressions like his electro-plating can not stand the test of the fire of Justice, and Truth.

By the exploitation of riches, he became case-loving and indulged in sensual pleasures and sought physical comforts and became disgusted with manual labour. Then he felt the necessity of inventing and manufacturing machinery worked by power on the subjugation of inoscient nature with the might of his scientific knowledge, but Nature in return made him slave of the machine.

He called this dependence on machine by the name of advancement and civilization. Next, he tried to enslave others with the help of life-destroying machines, but Nature would not tolerate it for a long time. So, it soon resulted in the clash of selfishness and they fell out with each other and used the same machinery for the destruction of fellow-beings. The very signs of advancement and civilization turned out to be the weapons of destruction.

Seeing these results of soul-less power and make-belief civilization, the Practical wisdom was dissatisfied with his activities and lost faith in his honesty and good-faith, so wisely dispensed with his services. But he would not easily relinquish his hold and tried to maintain it by Force. He had incurred the displeasure of masses to such a degree that they would not co-operate with him to perpetuate his irresponsible hold on them and made his indomitable force useless with the weapons of Non-violence and suffered his tyranny with remarkable patience and perseverance that he was obliged to accept the terms of peace offered by them and henceforward lived happily with them on terms of Equality.

आदमी दिल से गनी होता है खर से कब हुआ ।
 मालो दौलत पर है नाजोन क्यों तबंगर इस कदर ॥
 साबिरो शाकिर अगर तक्रदीर पर इन्सा रहे, ।
 तो खुश बसर हो खिन्दगी खाये न चकर इस कदर ॥
 भागती फिरती थी दुनिया जुखजू में थे जो हम ।
 अब जो छोड़ा इसको हमने पेकरार आने को है ॥

GOD-SENT HELP

Practical wisdom had a real and earnest desire for *Shakti* and was so much engrossed with his ideas which he gathered from all possible sources for the awakening of *Kundalini Shakti*, that even life lost its charms for him. Though he devoted himself whole heartedly to the suppression of all desires which human flesh is heir to, but he would not part with this desire for *Shakti*, because like Rana Pratap of Mewar, he regarded the service and protection of his fellow-beings as his right and duty which he should not give up in the face of difficulties. He forgot that it constituted in itself a *Rajasic Ahankar*, Egoism, and stood in the way of its fulfilment. Besides this, he lost sight of the inevitable law, owing to his earnestness, that 'He who would have a thing must lose it first.' 'In sorrow she would give birth to a child.' When Rana Pratap had no other alternative left open to him, but to accept terms offered by Akbar, he surrendered himself, with a broken heart at the feet of Lord, who condescended to uphold his cause through Bhamji and regained his lost Empire. So Practical wisdom had the wisdom to surrender himself at the feet of Lord and implored his mercy to send his help

नञ्चर कर्मो हमारी जसता हालो पर दे कर्म कर्मो
कि हम तो कर चुके अपनी सी अब है आसरा डेरा
हँस हँस कंथ न पाद्यों-जिन पायो विन रोय
हॉसे खेले पियो मिले तो कोन मुदागिन दोय

مراد خویش خواهی نامرادی پیشه گیر
مراد خویش را در نامرادی یا فتنم

NATIONAL CRISIS

At the critical moment, in the life of a Nation, dismayed to find any solution for its deliverance, One Self-respecting soul had his *Kundalini Shakti* awakened as God-sent help and the fame of Non-violence like the perfume of *Kasturi* (Musk), spread from the Truth-loving heart of Gandhi, the perfume-seller, whose message of Truth and Non-violence spread throughout the length and breadth of the world and captivated the hearts of all (*Mohan*) by his self-sacrifice as a *Dass* and infused faith-in-himself in the broken hearts of masses and roused them from the state of helplessness, by his words full of *Shakti*, soul-force.

If I have freedom in my Love,
And, in my Soul am Free ;
Then, thirty-three million souls of Bharat,
Shall enjoy the fruits of Liberty.

"I have conserved my Anger and Lust into Peace and Love". The voice of having is quite different from the voice of seeking, and he was universally recognised the embodiment of *Shakti*.

When Arjuna lost his faith-in-himself on the battle-field of Kaurvas, seeing the host of valiant warriors and armies pitched against him, he

completely surrendered himself at the feet of Lord Sri Krishna, who infused his heart with *Devī Shakti* from his awakened *Kundalini Shakti* for the performance of his Dnty as a Kshatriya.

All-merciful-providence sent one Mahatma, whose eyes beamed with cheerfulness, attendant on Faith in God and infused confidence in the broken-heart of Practical-wisdom by declaring that 'Every soul has the Potentiality to attain the highest Perfection which is his birth-right.' Practical wisdom acknowledged the truth of this *Maha-vakya*, of *Atharvan Veda*, *Em Atman Brahm*, which he has already proved by applying the 'theory of Reflection' to the reflection of 'Self' in the lake of mind. Next, he was initiated *Tatto-Masi*, 'Thou art That', second *Maharajya*, of Grand secret, *Isam-t-Azam* of *Sama Veda*.

Why knock at the door of Heaven, when the heavenly serpent-fire, hissing all along *Tatto-masi*, is blazing in *Muladhara* centre. Only assert your Real Self, 'I am That' *Brahm Asmi*, and exercise your right of Self determination and mould your destiny by observing a course of practice suited to your aptitude and calibre.

छुरी राहे खुदा पै आओ, यह राम अपने से कह मुनाओ ।
 भला करो या बुरा बनाओ, तुम्हारे अथ हम कदा चुके ई ॥
 जैसो तुम समझो अत नीकाँ तैसो याहि करो निज जिय को ॥
 सोई बित बितन करे पाक् कहे नित सोय ॥
 काया कर्म सोई करे जो सय अति प्रिय होय ॥

तेरी जा है सब मे घुलन्दतर
 तेरी पस्तियों पे है क्यों, नजर
 तेरे घर का नकशा है अर्श पर
 तू सफर से लोट बतन को जा

PRACTICAL HINTS

रुढ़ों की दोखल जनान किसकी
 किसे है बीमो उम्मीद उसकी,
 बसा है जालिक नजर में जिसकी
 हम आँख उस से मिला चुके हैं।

The Mahatma exhorted Practical wisdom to observe so much continence as could be expected from a house-holder. As the control of palate and tongue is a condition precedent to the control of Trust, so he prescribed wholesome food easily digestible, which his circumstances and health would permit, but warned him to avoid the two extremes, of eating too much or keeping long fasts unnecessarily. He advised him to keep high ideals before his mind when taking food and thus his Will-power will overcome magnetism in the food and conserve its energy into similar thoughts. He suggested him to take mild exercise, and evening and morning walk in open air, till his breath flows simultaneously through both nostrils, with mental recitation of 'Saham' Jap, as it tunes the harmony of mind with that of Nature and purifies and concentrates thoughts. Then sit down at ease and focus your thoughts from the Crescent in the head to a point (star) of concentration at Ajna, fore-head, to evoke calmness and

serenity and abstract your attention on Sun in the heart at *Anahat* to consume baser thoughts and evoke magnanimity and listen attentively to the Eternal Sound, *Anhad* of *Om* आम् Then look steadily at both self luminous centres, head and heart, to join them by one glance of insight. In the resulting state of self forgetfulness and mental absorption, contemplate intellectual and mental problems, but, you will find their solution only when *Dharna*, *Dhyan* and *Samadhi* have mingled in the serenity of *Sanjyam* which bursts forth into Omniscience.

No work can be accomplished without some degree of forgetfulness of body consciousness. If you lose the idea of Time and Body consciousness and feel reinvigorated on coming to senses again, it is *Jarhi Samadhi*. When you succeed in absorbing the idea of space, centre of *Dharna* with that of time, and withdraw consciousness as Insight, it is *Chaitanya Samadhi*. When consciousness of being separate from Divinity is eliminated in the bliss of Super consciousness in deep sleep *Shushupti*, or waking, *Sahaj Samadhi* with the extinction of pain, (*dukkh*) it is seed-less or *Kanarya Samadhi*. Thus, the centres of *Gyan* and *Bhakti*, head and heart, are awakened and joined by Insight along silvery link of *Udana Prana*, in the infinitude of Self forgetfulness.

The complete renunciation of personal gain is not the goal, although *Juan Mukti* is a necessary condition for the service of human race. The call upon us is to become one with Lord and be an instrument in his hands. Thus awakening

is marked by the purity of mind and character and the observance of *Ahimsa*, non-injury. His loving heart is moved to alleviate the sufferings of humanity, even at the cost of his life. The Almighty Love and Wisdom do the work of lifting the man who has surrendered his head, heart and entire energy at the feet of Lord. Every little circumstance within and without is planned and brought about by Infinite-wisdom, to work out imperfection by slow awakening of Divine or *Kundalini Shakti* and to conserve it into Executive Will-power under the guidance of Practical wisdom to fulfil his mission of life in accordance with the need of time and place.

All functions going on in the body are classified into Voluntary (Will) and Involuntary (*Prana*) actions which are independent of each other, but, have emanated from *Prajya* as *Prana* (energy) and *Mahat* (intelligence). *Raja Yoga* consists in identifying and bringing the one under the control of the other, so as to act reciprocally. One of the chief functions of *Prana* is Respiration, which is going on without being acted upon by Will. Therefore, he brought his Attention (ध्यान) to bear upon the function of respiration, which is reciting '*Soham*', with every breath and meditated on its meaning 'I am That'. But, he failed to realize its import though he heard it said (*Shruti*), that *Prana* first came out of *Brahm*, and in the end of cycle, *Maha Pralaya* subsides in *Brahm*.

INITIATION

Practical wisdom on the disillusionment of

false belief about the nature of Soul, by the application of Practical science of Reflection, discovered that consciousness which has double aspect of *Prajya* (Will) and *Prana* like the double-edged sword, whose sparkling edge, like a silvery-link or royal-road through seven plexuses of body along Insight or *Udana Prana*, is the Self of Man which is hinted at by Vedio *Shruti* of *Atharvan Veda* to be one with God, *Em Atman Brahm*, एम आत्मा ब्रह्म. When he surrendered his Will and Understanding at the feet of Lord, he was initiated in the second *Mahavakya* of *Sama Veda*, *Tatto-Masi* तत्तोमसी 'Thou art That'.

Now the awakening of *Kundalini Shakti* depends upon the third initiation, by which *Prana* is realised to be *Brahm*, *Aham Brahm Asmi* अहम् ब्रह्म अस्मि *Mahavakya* of *Yajur Veda*, by the recitation of *Soham* along respiration, which rouses *Kundalini Shakti* to be conserved into creative energy at *Muladhas*. The reconciliation of second and third initiation is attained when *Prana* and Will are identified as Executive power of awakened *Kundalini Shakti* at the disposal of Real Self, on the realisation of fourth fundamental truth, *Prajnyanam Brahm*, प्रज्ञानम् ब्रह्म *Mahavakya* of *Rig Veda*, when he looks upon the whole creation to be the manifestation of his own Real Self. The surrender of human will and the life of understanding, for the manifestation of Divinity, and allowing free ply to Divine *Shakti* to remould *Prana Shakti* and saturate the whole being with it, evolves *Prajnyan Vriti* in which *Prajnyan Brahm* transpires to evoke Real

wisdom, 'All is *Brahm*, *Prajñan Brahm*,' to dispel false chance of Self-delusion.

The appeasement of carnal desire of *Prana Shakti* (lust) stimulated by smouldering heavenly-fire between *Swadhisthan* and *Muladhar* centres, is attained by the shorting of Positive (female) and Negative (male) electricity at the point of Inertia, between Potential and Kinetic energy, or the union of *Shiva* and *Shakti* by the attraction and repulsion of *Muladhar* and *Swadhisthan*, the sexual centres of both sexes. Lastly, the merger of individual Self and *Shakti* with that of Universal Self and *Hiranya-garbha* to attain *Nirvan* (freedom from rebirth) through *Brahm Yega* by the consecration of *Ahankar* at the feet of Impersonal God.

MANIPURAK CENTRE

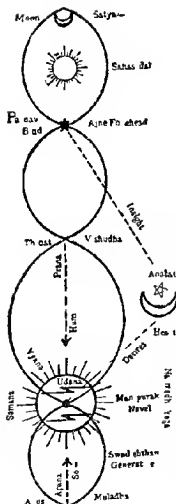
The conservation and remoulding of lower nature of man into higher nature by *Prana Shakti*, engaged the attention or Insight of Practical wisdom. By the practice of '*Soham*' recitations along respiration, Insight reached navel, *Manipurak* and meditated on fire, *Jathragni*, but the progress was very slow. The Mahatma who advised him to perform *Narmedh Yega* (sacrifice of the lower nature in man) initiated him the secret of kindling heavenly fire, '*Vaishwanar agni*, by colliding or uniting *Prana* and *Apan Vagus* at *Manipurak* centre, Navel.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः

प्राणायान समायुक्तः पचामयं चतुर्विधम् ।

Gita, 15 Chapter ; 14th Verse,

NAR-MEDH YAGYA



Practical wisdom after his usual practice of 'Soham' recitations acted upon his advice and inhaled or pressed *Prana Vayu* down to Navel and just at the same time, draw *Apan Vayu* from Anus up to Navel and collided them simultaneously, till the repeated practice of this process generated *Saman Vayu* Gastric fire, with a spark and flash of electricity by the chemical union of both *Pranas* resulting in the manifestation of *Udana Prana* on the conservation of energy of one kind into another, quite different from its constituent *Samana Prana* digested food and consumed thought impurities *Udana Prana* conserved the energy

of food into blood, semen, thoughts of love and wisdom consecutively. The *Vyana Prana* circulates blood throughout the system by the pumping action of heart and also saturates the constitution with feelings, thoughts and passions from heart, head and genitals.

Sound vibrations (*Nada*) are also produced by the collision of *Prana* and *Apana* at Navel, the sound-generator, and it sounds *A* which stands for life and in its upward course beats time with the beats of heart, and stands for love, and articulates *U* in the throat, vocal centre. Further on it pulsates Pole star, *Parnav Bind*, which enlightens brain-centres, and resounds *M* in Nose, in accompaniment with beats of heart and navel, *A. U. M.*, *OM* Eternal sound (*Anhad Shabd*) and its latter half syllable *M* reverberates throughout the Universe, as 'I am' and is one with God and embodies the sacred heavenly-fire of *Prana shakti* which ablazes in *Muladhara* by the recitations of '*Sokam*', 'I am That'.

मुझे वन वन में क्या दूँदे, मैं तो तन मन में सोहंग ।

हमें नाई सुझे अजपा सा कोई जाये

ना आसन चढ़िये ना माला

हृदय कमल में हो उजयाला

स्वासा में मनऊआ रम जाये

रह जाये आप ही आप

बोलता हरदम अनल एक दम मेरा चावर करो ।

पूजता हूँ मैं सुखलमा बोलती तत्त्वों को ॥

The vibrations of this heavenly fire can be

heard in variegated notes of high and low pitch, with or without shutting the ears, to concentrate the activities of mind.

Nada enables insight to focus lust, anger, avarice, attachment, and pride from their corresponding organs, generative, spleen, stomach, liver and heart respectively at Navel to consign them to the sacrificial fire of *Prana Shakti* as the mental ablution (*Ahuti*) pronouncing the key-note of 'Swaha' at *Manipura* for their purification into celibacy, tolerance, contentment, devotion and humility.

अधोऽनता के त्यागने को नरमेध यज्ञ करते रहो ।

कोजे अद्विषा की प्रतिज्ञा प्राणीमात्र के कल्याण को ॥

भ्रमार्थ दोजे त्याग कुण्डलिनी जगाने के लिये ।

ब्रह्म यज्ञ करना है अभी पूरन स्वतंत्रता के लिये ॥

The practical wisdom having made up his mind to accomplish his vow of *Narmadh Yega* set free the horse of mind escorted by the forces of discrimination under the command of Insight to see God everywhere and in everything. Then Insight examined every thought and feeling imbibed with the spirit of body consciousness and searched the haunts of Ignorance in the recess of heart and head. Wherever the horse of mind was captivated by the forces of superstition and imprisoned in the dungeon of attachment (*Moha*) Insight rescued him with the Sticks of 'Not-that' 'Not-that,' from the bow of Truth and freed or emancipated the mind from the clutches of Demons of Ignorance by reminding his real nature, 'Thou art That.' The horse of mind on the completion

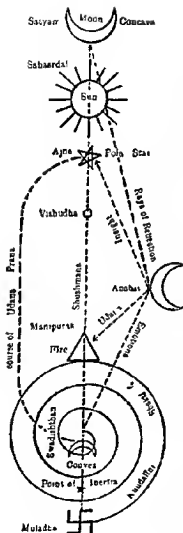
of cycle of evolution returned to Navel. Here, Practical wisdom sacrificed him at the altar of immolation for Self-purification by pronouncing 'Swaha' in the heavenly fire of *Prana Shakti*. The purified thought energy circulated by *Vyana Prana* along blood as it flowed from the bubbling fountain of heart nourishing the whole system to reinvigorate and satiate every sense and idea with soul consciousness. The smoke of the offerings pervaded and saturated the constitution with the incense of godliness and unburnt residue settled down in *Swadhishtan* centre, the repository of past impressions in a dormant state to be conserved into creative energy by cosmic fire through *Udana Prana*, at *Muladhar* and resurrected from the point of Inertia through *Sushumna* at *Sahasrdal Kanwal* and appeared as the sight of God in heart and head, as Intuition and Inspiration.

This practice effects only *Prarabdhi* प्रारब्धिक *Sanskaras*, predestined impressions which are working out in the present stage (life) of evolution as *Kiryaman* किर्यमाण working impressions at *Manipural*, Navel, and their resultant and residual impressions trickled down as *Anarabdh* अनारब्ध, dormant impressions to the lower centre of *Swadhishtan*, the repository of Latent Force, संचित कर्म.

मोह का अम्बार अगनी ज्ञान से भस्मी हुआ
अब नहीं दिल को लगाना, काम क्या यात्री रहा

SWADHISHTAN CENTRE

Swadhishtan centre is the reservoir of all



subtle impressions handed down to posterity from their ancestors as well as the resultant and dormant impressions of one's own action which will evolve in due course of nature under favourable circumstances and surroundings for their expression and fulfilment. The seat of *Sivadhishthan* centre is behind bladder, near generative organs—the Uterus, which is under the direct influence of Crescent on the top of head, *Salyar*. The Navel centre of *Manipural* is awakened by chemical union of *Prana* and *Apana* through '*Soham Jap*' or the practice of *Pranayam* controlling breath with *Jalandhar*, *Uryana* and *Mul Nandas*.

The *Swadhishtan* centre is roused by heart in the form of cupidity or devotion. It sets free the fumes of poetry of love and sentimental imaginations which rise up and produce blind love in the heart, where the Sun of knowledge consumes all impurities and the cooling light from the Crescent on the top of head, produces a sweet smile of Joy (*Prem Anand*) and the eyes sparkle as the index of Heart and *Swadhishtan*.

The Pranic plane of *Swadhishtan* centre comprising the repository of subtle impressions of *Kundalini* corresponds to *Chandler* or *Pitri-loka*, abode of fore-fathers, in the Astral-plane. All impressions of previous and future rounds of birth and causes of events of all times in the shape of thought forms of dreamland are coiled up in the Pranic Ethereal strata of *Kundalini* as invisible forms, i.e., *Chitra-Gupta*, on his *Lohi-Mahzor* of *Swadhishtan*.

The practical *Yogi* taking one thought focuses it through the convex lense of lower Crescent of carnal desires to a point by sliding the folds of impressions of the camera of *Swadhishtan*. Thought focus will stimulate repository of dormant impressions to bring up associations of thought corresponding to that One and picture them upon the surface of ground glass plate of *Chit* (memory). Then Insight adjusting their order of sequence reads from these thought forms, the future course of events, personal as well as universal. He utilizes this knowledge as a stepping stone for the surrender of his intellect by understanding the working of the plan of nature,

otherwise, the interposition of his Will, will be a stumbling block to his Self-realization

लाय चौरासी के चक्कर से थका खोली कगर
अन रहा आराम पाना काम क्या बाकी रहा
स्वप्न के मानिन्द यह सन अनहुआ ही हो रहा
अन नहीं दिल को लगाना काम क्या बाकी रहा
हाल दो हथियार मेरी राय पुस्त अव हुई
लग गया पूरा निशाना काम क्या बाकी रहा

Swadhishthan (स्व self, अदिष्ठान seat) seat of the self, My seat, stands for the seat of *Jiva-Atman*, according to Metaphysics Moon stands for *Pitru loka*, gaseous state of subtle bodies in Ethereal plane When insight is fixed to *Swadhishthan* the thought suggestion offered by way of *Tirpan* (water ablution) effect the *Sulsham* or Ethereal body of the *Pitrus* (departed) in *Chander-loka*, Moon through the magnetism of water by the law of uniformity in the metaphysical frame of *Swadhishthan* and *Pitru loka* and the affinity in thought and nature of their representatives in flesh and blood on earth

Moon from the top of head, casts its reflection on *Swadhishthan* centre in females, producing monthly course which is regulated like the ebb and flow of the tides by the attraction of moon on Uterus and completes its Elliptical course round Uterus in twenty seven days and during the remaining two and a half days produces menses at open mouth of the womb The waxing and waning of Moon determines the locality and effects the degree of cupidity and the capacity for

conception with mathematical regularity. The exposure during pregnancy to Lunar eclipse deforms the child in the womb. The *Swadhishtan* centre is open to the effects of anger, love, happiness and griefs causing agitation in the repository of thought energy reacting in the form of mental waves on heart and head as depression or buoyancy of spirits producing their effect on nervous system as Hysteria and Hilarity. The chemical affinity between the moisture of *Swadhishtan* (Moon) and *Vaishwanar agni* of *Mualdhar* (Sun) generates *Prana* like 'Steam' in latent energy of dormant impressions which serves several purposes, that—it sustains life by the equilibrium of the currents of *Bat* (वात), *Pitt* (पित्त) and *Kaff* (कफ) humours pulsating through blood and gives impetus to heart and liver and produces the effervescence of lust and sexual pleasure and the germ of life is evolved to propagate its species. Just as unassimilated foreign matter settles down in lower abdomen and provides bed for diseases to germinate Bacteria, owing to fermentation caused by heat and cold. So, dormant impressions precipitate near about *Swadhishtan* centre and evoke devotional sentiments and evolve habits, owing to stimulations caused by the action of mental Anxiety and Hilarity.

Allopathy kills germs of disease by administering antidotes to counteract the previous effect without removing the cause of disease. Ayurvedic and Tibi system of medicines subdue or stimulate one of the three humours of blood, Bile (*Pitt*), Melancholy (*Bat*) and Phlegm (*Kaff*) by

elaborate Vedic prescriptions of *Charak* and *Shushrut* to restore equilibrium of health and tone the whole system

Homoeopathy aggravates symptoms by the magnetism of corresponding drugs which expose Dynamic properties on Atomic disintegration to stimulate spirits by lifting life spring to a higher level and subdue disease and subside effervescence of foreign matter. It holds that 'Like cures the like'

Faith healers dispel outside influence and rouse personal magnetism and belief of the patient. Hypnotic suggestions remove the mental cause by their magnetic influence—which a strong mind has over a weak one. *Mantra Shakti* by the invocation of Deity, tingles the life spring in *Swadhusthan* of the patient to rouse therein homogeneous vibrations to cope with disease. Only specific practices touch the dormant and latent impressions embodied in *Kundalini* at *Swadhusthan* centre. Even purgatives do not remove the bed where diseases germinate. Brethern

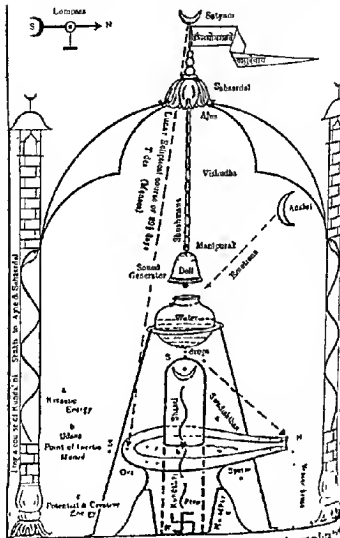
The late Doctor Luis Kuhne of Leipzig (Germany) has discovered a long forgotten method for removing the foreign matter by washing lower abdomen and genitals (Hip and Sitzs bath near *Swadhusthan* centre with water. The magnetism in water affects this centre and heat is generated by the reaction of cold to consume foreign matter. The friction caused by washing the genitals in Sitzs bath, sends vibrations to nervous system and its reaction conveys foreign

matter, in the absence of sexual impulse, from the whole system to lower abdomen near *Suadishthan* centre and the heat generated by reaction of cold, consumes foreign matter collected or settled there and the residue is thrown out by urinal and bowels. The sound of *Vaishwanar agni*, heavenly-fire, is augmented on the removal of ashes of foreign matter, which has covered this smouldering fire and accentuated sound of Bell, generated at navel, and is heard inwardly when the mind is unruffled by thoughts during the bath and after it.

'SHIVA AND SAKTI WORSHIP'

Shiva and Shakti worship has been incorporated and formulated by the ancient Aryan Sages, in the present form of *Shiva-linga* or '*Shim-bhu Lingam*', where just over the symbol, a Bell is suspended from the centre of the doom, corresponding to *Ajñe* in the head, to *Manipurah* (navel), the sound-generator, and a perforated pitcher filled with water of love from heart, is placed on a tripod of *tri-gun atmik* stool at *Manipurah*. The water of love trickles drop by drop on *Shivalinga* and *Arga*, (*Muladhara* and *Suadishthan* centres) which represent male and female Generative organs of the human body. The worshipper washes, rubs the symbol, offers Bel-leaves बेल पत्ती and Oleander कनेल, rings the Bell, and listens to its echo with contemplative 'mood, utters *Mantras*, and shouts *Bam Bam Mahadeo* and applies the water to his eye-lids.

Exposition of the formulae of Shambhu Lingam worship



of Kundalini Shakti in Human constitution by meditating

Undoubtedly, there is an indirect hint in this worship to be practised in one's own person, but in course of time superstition stepped in and obscured its sense and significance into oblivion. Insight, Through incessant search after its significance, Self-revelant Truth, has been throwing light on the Formulae by way of experience which has been corroborated by the theories of present day sciences for the enlightenment of Devotees who have been deprived of this secret of power symbolised from time immemorial by the Ancient Sages.

Shim bhū Lingam formulae (Self-manifested causation). *Kunda*, can be interpreted in the light of experience to correspond to Sitzs-bath. If eyes are not moistened with water after Sitzs-bath, there will be felt a burning sensation in the eyes, owing to greater heat being generated and transmitted from *Snadhishtan* centre, to the eyes and brains, as in the case of Hysteria brain centres are affected by menstrual irregularities. The physicians say that eyes should be moistened after meals. In order to remain indifferent to the sensation of lust one should attentively listen to the modulations of Eternal sound, 'Anhad shabd' resembling to the continuous ringing of Church-bell and the various notes blending into harmonious echo of the last syllable of Om, producing an ecstasy bordering on Self-realization.

सभी साधन में बनें मचे हैं ऐसे राग
खुशी जा को सुन पड़े बड़े हैं चारों भाग

अगर चाहते हो कि कल्याण हो जाय
 लखो ॐ नमो भगवते वासुदेवाय
 यही मन्त्र नारद को हरि से मिला था
 लखो ॐ नमो भगवते वासुदेवाय
 यही मन्त्र नारद ने ध्रुव को दिया था
 लखो ॐ नमो भगवते वासुदेवाय
 यही मन्त्र शम्भू ने मतल में जपा था
 जपो ॐ नमो भगवते वासुदेवाय
 अगर चाहते हो कि कल्याण हो जाय
 लखो ॐ नमो भगवते वासुदेवाय
 महा मन्त्र है नित जपाकर जपाकर,
 लखो ॐ नमो भगवते वासुदेवाय
 कि जब स्वोत्त आवे ध्वनि हो बगवत,
 शिवोहम शिवोहम शिवोहम शिवाय
 लगी कहने एक दिन हिमाचल कुमारी,
 कि है कौनसा मन्त्र कल्याणकारी
 वो बोले त्रिलोचन महादेव शङ्कर,
 लखो ॐ नमो भगवते वासुदेवाय
 असुर ने जा अगनी का रत्नमा रचा था
 तो निर्दोष प्रह्लाद ने क्या किया था
 कि ये कौन से शब्द उसकी चूँचो पर,
 लखो ॐ नमो भगवते वासुदेवाय

The significance of the symbol of *Sham bhut langam* (self manifested causation) is that it hints at the process of purifying lust for the awakening of *Kundalini Shakti*. The symbol stands for the joining of *Muladhara* and *Swadhisthan* centres

as represented by Male and Female organs, Negative and Positive electricity, Potential and Kinetic energy, in one's own person at the point of Inertia to overcome sex-instinct based on separate consciousness (*Ahankar*) of both sexes. 'When *Ahankar* sleeps *Kundalini* awakens.'

The *Arqa* (basin) in the symbol resembles Uterus and stands for mother-*Shakti*, मयः at *Swadhishtan*, and its mouth like the needle of compass always points to North Pole (*Muladhar*). *Shiva-linga* is the medium for uniting and drawing-up male creative energy from its seat at *Muladhar* to combine with productive *Shakti* of womb for conception in *Swadhishtan*, on the abutting of Negative (male) and Positive (female) poles of the Battery of lust, giving out spark of *Udana Prana* at the point of Inertia between Kinetic and Potential energy for the appeasement of Cupid (*Kam Shakti*). The awakening of *Kundalini Shakti* depends on the conservation of *Ahankar* on the union of both centres at the point of Inertia and creative energy in vital fluid under heavenly fire in self forgetful devotion to God (*Mahadev*) at *Muladhar* and their resurrection as Joyful Insight and *Ojas* waves of serpent of *Kundalini*, winding up round *Shiva linga*, to be transported from the point of Inertia, along *Ida* and *Pingla* or through vacuum of *Sushumna* as awakened Self and *Shakti*, *Mahadev* and *Parvati*, afterwards *Gauri Shankar*, in direct perception and disposal of Impersonal God (*Nishchal-Reality*) at whose discretion they work for the advancement of the world at large and general uplift and

well-being of those devoted at the feet of Personal God (*Chanchal Brahm*) whose manifestation is, this wide Universe.

Serpents and dots on the symbol denote *Nad*—serpentine sound waves from a point of concentration, *Bind* and indicate spermatozoa imbibed with *Kundalini Shakti* and cells of Ovas respectively. The object of painting Crescent on *Shiva linga* with Sandal-paste, is to remind the worshipper that *Swadhishtan* is under the influence of Moon which cools head (*Ajne*) and regulates tides of menses, capacity for conception and rouses or subdues passion (*Swadhishtan*). They influence reciprocally, because the emotions and feelings effect both centres simultaneously as in Hysteria. The appeasement of lust by the mental union of Negative and Positive poles of the Battery of lust and the attraction or bringing together of *Muladhar* and *Swadhishtan* at the point of Inertia in one's own person produces spark of *Udana Prana* and opens the lock-up door for the climbing up of *Shiva* and *Shakti* or creative energy of *Kundalini* along *Udana Prana* through *Sushumna* to *Sahasradal* and *Kailash*, for conversion into Executive Will power of *Kundalini*. The practice of mental process of pressing down *Swadhishtan* by meditating ॐ and at the same time drawing up of *Muladhar* by ॐ to collide or stop them at the point of Inertia by ॐ awakens *Kundalini Shakti*, in Self forgetfulness or indifference like *Mahadev*, the indifferent (*Bam-Bhola*) who has overcome sex-instinct

completely and is the conqueror of cupid in the form of beautiful Nature.

जो तुम्हें डिगाने आएँ तो हो राख भसम हो जाए
 वह खुदाई दीदे खोलो के हों दूर सब बलाएँ

In the advanced stage, *Vaishwanar Agni*, cosmic fire of *Prana Shakti* in full blaze assumes its real nature of *Brahm Gyan Agni*, fire of God-consciousness, '*Brahm Asmi*,' I am That. Then *Swadhisthan (Bhagwate)* vibrates tremendously in tune with *Hiranya Garbha* and becomes one with (*Basdeo*) drawn from *Muladhar*, at the point of Inertia as denoted by *Shim-bhu-lingam* formulae by meditating on ओ३म् नमो भगवते वासुदेवाय, The expression of the fourth half syllable of Om ओ३म् which attains to the highest pitch resembling peal of Thunder or Chaos and encompasses all vastness occupied by *Chanchal Brahm*, manifested Reality.

नशे में जवाली के माशूक नेचर,
 है लिपटी हुई रांम से मरत होकर।

१—माया ब्रह्म विलास करत हैं एक से एक करजोरी
 जग में खेलत दोनों हैं होरी

२—भक्तिदानन्द अगर असंहित व्यापक है सब ठोरी
 हिय नैत में निरख जगत को ज्योत समाय रह्योरी

जग में.....

३—जोवन जार नेन सर मारत ठहर सके को कोरी
 मदन प्रचंड उठे चिंगारी फाया करे चित जोरी

जग में.....

४—निरगुन अरूप अनाम अनूपम जा म गुन का हँ लोप भयारी
माया अधिर आनन्द कियो है तो सगही में काम भरा री

जग म

१—शिव और शक्ति रचना करत हैं काम को बरा में कियो री
जग म बिचरत निता को जोड़ी

२—ज्ञान का भान प्रकाश करे और शक्ति करे बिस्तारी
प्राण अपान मेल करें जठरागनी उठे बिगारी

३—कुन्द इन्द जोर करें तब लाज का काज सरे ना
प्रेम की आग भडक उठे जब रूप करे चित चोरी

४—भूमव आकर्षण करें तब ज्ञान किसी को रहे ना
वदान प्राण उठे बिगारी जीव करे तनधारी

५—शिव और शक्ति बिलास करत हैं एरु से गक करजोरी
दमम दुआर खुने त्रिनेणी कुण्डलिणी चढहत अटारी

६—ऊँचा महल कपल हजारा सज बिज्जी सीधुन की
चन्द्र शिखर त्रिकुटी गिराजत शिव शक्ति की जोड़ी

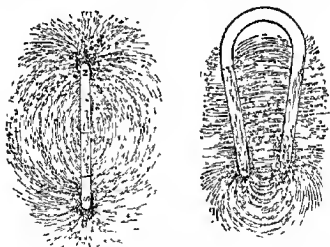
७—कारण सूदम स्थूल देह घर भक्त हेत तन घारी
कहे खुशीराम बिन गुरु सूरत कस भय पार भयोरी

कुन्द इन्द सम देह उमा रमण इन्द्री दमण

जाहि दीन पर नेह करा मल सरदन मयण

The *Muladhar* and *Swadhisthan* centres are North and South poles of Iron rod and Horse-shoe magnet of *Shiva* and *Shakti*, and *Kundalini Shakti* is the magnetic field between North (male) and South (female) poles which neutralize and subside the tempest of lust, giving out the spark of *Udana Prana (Jiva)* at the point of Inertia

between Potential and Kinetic energy. The surrender of Individual Self and *Shakti* at the feet of Universal self and *Shiva*, with a shower of tears of love, celebrates their blissful union or marriage at the point of Inertia. The commotion caused by attraction in the magnetic field of *Kundalini Shakti* opens the secret door of *Sushumna* for the entrance of *Shakti*, and *Udana Prana* to be followed by her dowery of creative energy at *Muladhar* as *Ojas* for its consecration at the feet of Personal God at *Sahasrdal* centre,



along *Ida* and *Pingla* or through *Sushumna* along Insight to be conserved into Executive Will power at the disposal of All-disposing Providence

Shiva linga is the magnetised Iron-rod, whose both ends radiate North and South poles, as well

23, both ends of Horse-shoe Magnet of Uterus, (*Arga*) which have inherent affinity to attract the Iron rod. If you bring South pole of the magnetised rod within magnetic influence of the South pole of the Horse-shoe Magnet, they repel, but North pole immediately attracts it, as it has natural affinity to unite with South pole (*Swadhishtan*). The oscillations of Kinetic energy of *Jiva* consciousness between *Muladhar* and *Swadhishtan*, outstripping the point of Inertia in the magnetic field, between North and South poles of magnet of Lust, reaches a neutral point to be realized by Insight in one's own person, as symbolised by *Shiva linga's* position in the *Arga* of *Swadhishtan*, where it is as much below the surface as above it. Both ends of the magnetised Iron-rod of *Shiva linga*, while indicating North and South poles, stand for *Muladhar* and *Swadhishtan* centres respectively. *Muladhar* centre is the seat of *Mahader* as denoted by *Swastika* where heavenly or cosmic fire, is blazing, giving out flames and fumes of *Prana Shakti* of *Kundalini*, hissing all along. *Tatto Masu*, 'Thou art That'. It being hushed up with the ashes of *Ahankar*, only radiates heat of *Jalhra agni* to sustain physical life at *Manipurak*, Navel, the sound generator of *Anhad Shabd*, represented by Bell suspending from *Ajuc* by the chain of *Ida* and *Pingla*. Under the influence of Crescent, *Satyam*, the water of love and devotion trickles down the Crescent of heart on *Swadhishtan* centre of both sexes, to appease or calm down the fire of lust smouldering at *Muladhar*, generating steam of *Prana-shakti* to maintain balance of health

and stimulates and reuses serpent of *Kundalini*, which was sitting coiled up, holding its tail in its mouth, as Potential energy of *Mahadev*, at *Muladhara*, but owing to primal desire for self expression appeared as Kinetic energy of *Parvati* at *Swadhishthan* centre. When she earnestly desired to resume its place by the side of *Shiva* it jumped over and out-stripped, every time the point of Inertia which can instantaneously transport it through *Sushumna* to *Sahasrdal* on *Kailash* where *Shiva* meditates and transforms it into Executive Will power of *Kundalini Shakti* at the disposal of awakened Self, *Shiva Shankar* and *Chanchal Brahm* in the Omnipresence of *Nischal Brahm*.

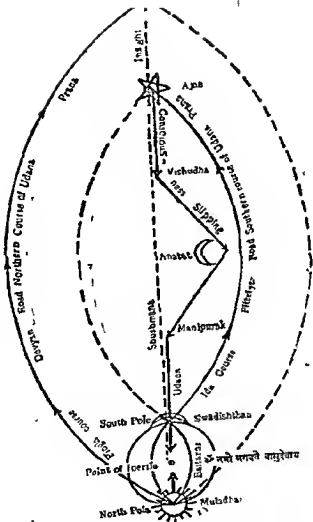
Self consciousness, for the awakening of *Kundalini*, brings about the union of *Muladhara* and *Swadhishthan* dispassionately at the point of Inertia, which takes its serpentine-course along *Ida* and *Pingla nadi*, Lunar and Solar course, on the left and right side of the body up to the heart, *Anahat*; thence-forward, like serpent's cloven tongue, takes its course either to *Ajya* touching *Vishudha* inside the doom of the Temple or to *Sahasrdal Kanwal* on the top of doom, over which a set of vacuum Amplifier-Bulbs of high-frequency of Audio-Vision wireless set transmits its magnified waves to volume-control Crescent, which reproduces sublime and dignified teachings from the loud-speaker of mouth at the trumpet call, like *Sankhi-Dhwan*, the secret of awakening *Kundalini Shakti* 'Om Namo Bhagwate Vasudevay' ॐ नमो भगवते वासुदेवाय, written in golden-letters on the flying crimson (*Jaggyana*) flag of Hinduism.

In special cases only, *Kundalini Shakti* climbs up directly to *Sahasrdal*, from the point of Inertia through the vacuum of *Sushumna* crossing other plexuses simultaneously illumines Crescent in cerebrum, and enlightens Pole-star, *Ajne*, with Intuition, and enjoys this vast phenomena of the world as his own manifestation, and performs his Duty for the sake of duty and good of humanity at large to the end of his life.

'I am the Monarch of all I survey;
'My Right there is none to dispute.'

EXPOSITION OF *UTTRAYAN* AND *DAKSHINAYAN* COURSES.

At the time of death, the knot of *Samana rays* between *Prana* and *Apana* opens at Navel and the fire of *Jathragni* extinguishes and the flame of life goes out. On the disruption of the thread of the canopy of life which held together all the five elements, Earth, Water, Fire, Air, Ether, (in their proper place) by the ropes of five *Pranas*, in the centres of head and heart by *Prana*; generative and bowels by *Apana*; stomach and bile by *Samana*; spleen and liver by *Vyana*; while *Jiva-consciousness* is supporting this canopy of life on the pole of *Udana Prana*. At the time of death, these five *Pranas* jumble together round the Navel centre and bring about separation of subtle and gross bodies, spilling the last drop of Nectar of life through tears, sweat and excretions. Owing to the pangs of



Consciousness slipping down - in sleep and its
 Uddiyana and Dakshinayan course after death

agony, the thoughts of personal consciousness withdraw from brain-centres to *Ajue* (fore head) and slip down along *Ida* and *Pingla* to heart bringing on drowsiness of dream land. The subjective and objective thoughts of dream land rush to Navel at the time of collapse of *Pranas* and are absorbed in *Udana Prana*. Then *Udana Prana* with its paraphernalia of thoughts proceeds Southward to the seat of 'Self' at *Swadhishthan* centre, to carry away with it the sum-total of dormant impressions, whether past or present in the repository of *Kundalini Shakti*. The bent of mind throughout life predominates over all other thoughts and desires at the time of death. The future course of the out going soul is decided at *Swadhishthan* according to the principle of "*Anta matah sa gatah*" अंत मतः सो गतः i.e., the thoughts at the time of death decide its future course, for the unfolding of *Prarandhic* impressions (destiny) settled then and there for the next incarnation. The final move of *Udana Prana* is just after death, like the stride of *Leech*, *Utkiranti*, उत्क्रान्ति (است خیز) *Rust-khez*, preparation and departure for the transmigration of soul (*Jiva*) together with its *Kundalini Shakti*, stamping *Prarandhic Buddhi* (destiny) with the predominance of any of the three *Gunas* of *Prakriti*.

Tamsik Buddhi which has identified itself with the lower nature of man and attached itself with physical body, leaves the body either through *Prana* (mouth) or *Apana* (anus) course and transports his *Suksham sharir*, subtle body, together with

its *Kundalini Shakti* on *Udana Prana* to another body, ready made, in the womb of mortals.

Rajsul. Buddha which has identified itself with the higher nature of man and performs good and virtuous deeds during life-time, departs to Moon or *Pitri-Loka*, corresponding to *Swadhishthan* centre, the South pole of the magnet of *Kundalini Shakti*, together with *Sukshma sharir* on the vehicle of *Udana Prana*, by Southern Portal of *Dakshinayan* on *Pitriyan road*, of *Ida nadi*, Lunar course, leading to *Chander-loka* from *Ajne*, through the left nostril. But, he has to return as human being in this world after enjoying the fruits of his actions in Heaven, *Swarg*, *Chander-loka*, *Khalid-i bren*. He proceeds to *Muladhar*, celestial region, *Devaloka*, cosmic-energy for receiving creative energy to work out *Sanchit sanskaras*, latent impressions of *Kundalini*, which are roused by innate desire for self-expression and descends along rain water, being imbibed with O'zone for reincarnation in mother earth.

Sattavie Buddha, balanced mind, a man of Insight, attached to *Kundalini* in causal state, lives as selfless worker, having surrendered the fruit of his actions, by identifying the 'Self' with *Udana Prana* is bound to Northern or *Uttarayan* course through *Muladhar*, Cosmic Potential energy, so, proceeds from Southern-gateway of *Swadhishthan* by crossing *Bartani* river with the help of Spiritual guide on *Hansa Bahan*, *Vayu Yan* Aeroplane of 'Soham' Jap 'I am That' to *Muladhar* and leaves the body on *Uttarayan* course

by Dayan road, along *Pingla nadī* solar course through the right nostril in sets out by opening the skull at Brahma ran dhar, and shakes off *suksham sharir* subtle body in *Pitri loka* for its onward journey to *Devloka*, sun, celestial region, the abode of *Mumukshas*, desirous of salvation, like *Blusham Pitamah* who had to wait to reach Northern Solstice in due course of nature, to proceed Northward, *Utrayan* course, for freedom from rebirth. Such personalities are often sent out in this world (*Bhava Sagar*) as Reformers, Conquerors, Incarnations, Prophets for Self realization, or initiated by Brahma, Creator, into fundamental truth, 'Thou art That', *Tatto masi*, by forsaking the life or understanding together with body consciousness, attain Soul Consciousness.

But the man of Self realization 'I am That, Life of Soul, like Sri Krishna who is beyond three *gunas* of *Prakriti*, reaches *Mula dhar* by Insight in his life time and attains point of Inertia, Rest, Peace, between *Suadhashthan Mula dhar* by the grace of Impersonal Lord and has no more rounds of birth to undergo. Hence forward both *Mumukshus* and men of Self realization proceed Northward, *Utrayan* course through the vacuum of *Sushumna*, Royal road to *Satloka*, *Satyam*, along *Udana Prana* and become one with Universal self, *Nischal Brahm*, Impersonal Lord. No more transmigration of *Prana*, but its conservation at the point of Inertia into *Chanohal Brahm* Personal God out of which it projected in the beginning of cycle of evolution.

दोनों जहाँ को आशिक तेरे, तुझ पर वारे बैठे हैं ।
 मुलके वक्ता में झाले डेरा, सब से किनारे बैठे हैं ॥
 बाजी है यह दुनिया मृतलक, हारे दौंव लगाकर अहमक ।
 जीते हैं वह आशिक तेरे, जो आपको हारे बैठे हैं ॥
 दिखाया प्रकृती ने नाच पूरा,
 सिले में उड़ गई ऐ ही सितम है ।
 गलत-गुफती शिकायत की नहीं जा,
 बनी वह पुर्णजा अदलो कम है ॥

Such a *Nirvan*, Salvation, constitutes in itself a miraculous reformation of the whole universe. In order to fill-up the vacancy created by *Nirvan* (annihilation) the whole creation from one end to the other moves one step forward and unappropriated residual *sansharas* of *Kundalini* are divided among the most deserving admirers of those qualities, according to their order of merit.

'NEW-AWAKENING'

Practical wisdom practised most powerful *Raja-yogic Sanjyam*, the most strenuous *Meditations*, the most esthetic *Bhakti*, the most self-denying actions, but God would not condescend to manifest Himself in the presence of least *Ahankar*: Even this consolation that he has abnegated all desires of personal gain for 'the awakening of *Kundalini Shakti* was not sufficient to shake off the yoke of *Shuddha Ahankar*, born of noble Ambition to serve humanity, but reasserted in the absence of Self-realization and stood imperceptibly in the way of its

fulfilment. Remembering the words of a saint, "If you wish to gain a thing, you must lose it first", he realised his shortcoming and in all humility surrendered this *Shuddh* Abanlar at the feet of Lord, saying, 'He knows what is best for the world and for each of us'. With a vacant and receptive heart he watched His way and waited for His time and began to feel the working of Nature within. It has to revise whole human nature and to infuse new life and thoughts in his mind, though slowly but surely, because, it aimed at the alternation of whole human nature into divine nature.

To serve humanity, this is the only way,
 Let God in thee rise and say, 'Obey',
 To adverse circumstances, in the way,
 And, thy unselfish wish shall have its sway.

Now the secrets of awakening *Kundalini Shakti* began to dawn upon him, one by one, through the practice of *Sanjyam* on *Swadhisthan* centre. A subconscious stream of similes running concurrently with the flow of thought on the bed of material sciences, flowed spontaneously from the fountain pen of heart. He received fresh encouragement at every corroboration with the discoveries and theories of applied sciences and reposed confidence in the efficient working of nature to reach the goal.

By the concentration of thoughts and contemplation on *Swadhisthan* centres, the Insight, not only purifies the mental consciousness but

hidden potentialities and possibilities of human nature are awakened by its contact with cosmic-fire ablazing in *Muladhar*. *Swadishthan* centre is *Kamdhen* (cow of plenty) and *Kalapabriksh* (tree of fruitfulness) for all who knock at its door, "Knock and it will be opened unto you."—*Bible*. All the heartfelt prayers of religious-minded people are responded to by knocking this door and touching the point of Inertia, while merging in and taking a jump from Individual Self (*Swadishthan*) in self-forgetfulness of love to Universal Self (*Muladhar*). *Swadishthan* centre under heavenly-fire of self-knowledge, 'I am That' at *Muladhar*, can be made to yield secrets of nature, properties of medicine, results of certain combination of thoughts, matter and events in the moment of concentration of mind and contemplation in this centre. When mind is wholly absorbed with one idea as in deep sleep and *Smadhi*, it instinctively dives deep into Universal mind, *Hiranyagarbha*, at *Muladhar*, resulting in the sensation of heat and of beats of pulsation, at *Muladhar* and the mind is instantaneously enlightened on that point, but afterwards this discovery is appropriated by Ego. (*Ahankar*). *Swadishthan* centre is the seat of 'self' as well as the repository of dormant and latent impressions, *Sanchit-sansharas* of *Kundalini Shakti*. There are many courses open to a man of Practical wisdom to manipulate this centre.

1. He can awaken life in dormant coiled-up impressions of *Kundalini* under strong fire of Self-control at *Muladhar* and temper them in

the water of Love at *Suadhishtan* to exert Force by expansion and contraction as Springs of *Kundalini Shakti* when adjusted at the disposal of Insight in physical, mental, intellectual, social, political, and spiritual affairs of human life.

2. He can evolve creative energy by rousing *Prana* (life) in some of the past experiences (*sanskaras*) to reduce them to causal state of *Bhashm* by the process of Atomic-disintegration, under cosmic-fire smouldering between *Suadhishtan* and *Muladhar* on removing the ashes of Ignorance by the air of self-knowledge. He administers this rejuvenating dose of *Bhashm* having Faith-in-God to infuse head and heart with higher qualities and evoke greater energy in the constitution with the help of gastric fire, *Jathra-Agni*.

3. He can rouse latent impressions of *Kundalini Shakti* under *Brahmgyan-Agni*, fire of God-consciousness of *Mahadev*, 'I am That' at *Muladhar* and burst open the mouth of *Sushumna*, like the crater of a volcano or blow up the mercury-knob of Barometer and rouse *Kaliya-Naga*, Serpent of *Prana-Shakti* along *Ida* and *Pingla nadi* or to enter into the vacuum of Vertebra, *Sushumna* from the point of Inertia after Atomic-disintegration as *Ojas* to be conserved into Executive-Will power at *Sahasrdal* for transmission under the vigilance of Insight at *Ajne*.

4. Lastly, Insight merges the Individual self into Universal self at *Muladhar*, to be raised to the position of Benefactor of the universe *Shiva*

at *Satyam* centre, having at his disposal the Executive-Will-power of *Kundalini Shakti*, as his Spouse.

INFUSING LIFE IN DORMANT IMPRESSIONS. 'TEMPERING'

The-Blacksmith of Practical wisdom enclosed numerous coils of experience scolded from the previous rounds of birth as *Prarabdhi*, in the muffled crucible of *Swadhishtan* and evenly heated them over the fire of cosmic energy blazing from *Muladhar*. The strong heat expanded the molecules of the steel of impressions and roused *Prana-Shakti* within them. They felt unquenchable thirst for alleviating their helplessness by Tempering (*Prana-Pratishtha*) them. In order to add insult to injury they were dipped in the tears of blood, shed by suffering humanity from the tyranny of Egoistic power of violence. They heaved a deep sigh while soaking water from the tears in every pore and it tinged them blue in the colour of Love for the Oppressed, without the distinction of caste, colour and creed. These springs were infused with new life (*Prana*) and acquired sufficient strength, hardness and elasticity, (forbearance, perseverance, patience) to bear heavy pressure of work and to resume their position on relaxation without loss of courage. These men (springs) are wisely adjusted by the Mechanical Engineer of Practical wisdom in various social, commercial, political and religious institutions for carrying on the administration of mankind on an extensive scale and in setting

up the machinery of a living nation for the attainment of common goal of Freedom. .

ALCHEMY, 'MAKARDHWAJ'

Alchemist of Practical wisdom extracted quicksilver of *Kama* and *Ahankar* (cupid and pride) from the cinnabar (*Shingraf*) of dormant impressions at *Swadhishtan* under the fire of Remorse and Penance, and it became restless as impatient mind owing to its hunger after Gold of *Rama-Nam*. Devotional practices saturated it with that Gold and calmed its restlessness, so that this Amalgam can stand the strong fire of pain. Practical Alchemist held this amalgam of dormant and latent impressions of *Kundalini* in the fireproof flask of *Swadhishtan* and added Sulphur of Self-resignation to the Will of God and inflamed cosmic-fire of intense heat at *Muladhar* by the recitations of 'Soham.' The Sulphur melted and took fire and consumed this amalgam to rouse *Prana-Shakti* lying dormant and latent in them and reduced them to causal state of creative energy. This intense heat expands the molecules, brings up, and awakens latent and dormant qualities of amalgam into prominence as Dynamic-force, on reaching the stage of creative energy, at the point of Inertia, by the Atomic disintegration of the *Samskaras*. The flames of impulse and ambition are consumed within the flask by self-control, and the fumes of thought Aliair of self-realization settled in the neck of flask as creative energy of '*Malardhwaj Bhasm*', which is administered by a learned

Mahatma to an Atheist to awaken Faith-in-God by convincing him about the existence of a permanent God (*Nishchal Brahm*) beyond three attributes of *Chanchal Brahm* as the efficient and material cause of the changeful universe. As soon as this *Mahardhwaj* comes in contact with the *Jathra-agni* of prostrated constitution, its creative energy comes into operation and infuses new life in the heart and head and restores harmony of health and Faith-in-himself, on the awakening of Faith-in-God.

VOLCANO

Swadhishtan centre is the dormant Volcano of thought energy of *Kundalini Shakti*, during its long sleep of centuries and numberless rounds of birth. It holds stones of Ignorance, Sulphur of Anger, and Water of Attachment, and in the bottom of Earth the strong cosmic fire of 'I am That', is blazing from *Muladhar*, and sets fire to sulphur and melts down stones and rouses *Prana-Shakti*, like steam and bursts open point of Inertia, Crater, which breathes out smoke and flame and shoots red-hot stones like Meteor, setting-fire to the vanity-fair of *Ahankar*. The flames of serpent-fire like the cloven tongue of a serpent flash along *Ida* and *Pingla* nerves awakening all other centres, illumine *Ajne* and *Sahasrdal* in the head, and dense fumes hang over the head as Crescent of spiritual knowledge to a focus of Pole-star which reflects on various brain-centres as thought power and mental propensities to translate themselves into actions

for the deliverance of suffering humanity. The Cosmic fire increases in strength corresponding to the deeper degree of realizing the meaning of 'Soham', 'I am That' by Faith and contemplates self immolation, until and unless the strongest fire blows up this Volcano of *Kundalini Shakti* and the Dynamic force of creative energy escapes through the vacuum of *Sushumana nadi* along *Udana Prana* to *Sahasrdal* centre, just as, mercury instantaneously shoots up in the vacuum of Barometer column before the fire, and is converted into Executive Will power at the focus of Crescent called *Parnav Bind*, Pole-star, *Ajya*, in the fore head.

Such persons are exceptionally born like *Avatars*, Prophets and Geniuses like Napoleon Bonaparte and Shivan who appear after long intervals of centuries to bring about equilibrium in discordant notes of Political and social constitutions of humanity, growing under the sway of Satan. He opens his mouth with thundering voice of wisdom, overflowing the land with gigantic streams of love like molten Lava and filling the air with fragrance of prosperity, removing the darkness of centuries by the lightning of his sparkling eyes and lays down his life in the service of suffering humanity and happiness reigns supreme throughout the length and breadth of this mother earth.

MULADHAR CENTRE

Muladhar centre is situated near Anus at the end of spinal cord, below *Sree H isthan*

centre *Muladhar* (मूलाधार) means root cause, primal support and enshrines and encompasses cosmic fire and creative energy of the Universe, *Hiranyagarbha* and represents Male creative energy, and *Mahadev*. *Swadhisthan* occupies the place of Mother, fire Female Generative power, water and *Shakti*. *Muladhar* and *Swadhisthan* centres are North and South poles of the magnet of *Kundalini*, Potential and Kinetic energy meeting at the point of Inertia in *Prana Shakti of Kundalini*, and Negative and Positive electricity from the Battery of lust in *Kundalini Shakti*. Dissimilar electricity attracts and similar repels. Consequently, both centres have innate and inherent attraction or love for each other. When *Muladhar* and *Swadhisthan* centres are exclusively developed in separate bodies, they are classified into male and female sexes. When opposite sexes are attracted the spark of love joins them, but it is soon after followed by repulsion or pangs of separation. There is no permanent rest or peace, in physical union, therefore, wise men of self-control (*Brahmcharis*) have always held aloof from external contact of these centres, but sought peace, appeasement by mental union of these centres in their own persons, at the point of Inertia (peace) for the cessation of pain and the attainment of Bliss, सर्व दुःख निवृत्ति परमानन्द प्राप्ति. The point of Inertia is the fountain head of energy and the gateway of *Sushumana nadi*. Whenever *Swadhisthan* in female is brought in physical contact with *Muladhar* in male, a new life is generated by evolving *Udana Prana* at the point of Inertia and the

conception of creative energy takes place in the recess of womb by the chemical union of vital fluids of both sexes. *Suadhishthan* engenders feminine propensities, power to conceive and foster the embryo. Individual *Swadhishthan* embodies subtle and dormant impressions which owing to the process of Disintegration going on under cosmic-fire reduce themselves to Atoms and Electrons and pass down to *Muladhar* as creative energy in causal or latent state. No new life can generate in subtle state of impressions at *Swadhishthan* without the amalgamation of creative energy from *Muladhar* which supplies requisite germ of life to propagate in *Suadhishthan*. Whenever productive power in the womb feels the appetite of creative energy for the love of self expression, the *Suadhishthan* centre stoops forward, in self-forgetfulness of love, to conceive the seed of cosmic cum creative energy by evoking some of the 'ready made' causal impressions of the whole race deposited at *Muladhar* of the opposite sex or of her own person by magnetising *Muladhar* which condescends to combine with the former for manifestation. Then *Suadhishthan* recedes in full satisfaction, on being favoured with the requisite germ of life from *Muladhar* to evolve new life in the receptacle of Uterus. *Swadhishthan* is the seat of Individual self and mother *Shakti*, Microcosm and *Muladhar* is the seat of Universal self, cosmic energy, Microcosm as well as individual *Kundalini* and creative energy. The attraction and repulsion between North and South poles of the magnet of Love give rise to *Raja-Tamra-guna* (forward-back-

ward) movements of *Prana Shakti* of Kinetic energy between *Swadhisthan* and *Muladhar* centres and their action and reaction are opposite and equal being reciprocal between creative and productive energies seeking union at the point of Inertia, *Sattavguna* (Balanced energy) between Potential and Kinetic energy, which opens the mouth of womb for conception and dispassionately breaks open the lock-up of *Sushumna* or the secret tenth-door, Star, for carrying the awakened *Kundalini Shakti* along *Ida* and *Pingla* to *Ajne* or through the vacuum of vertebra to *Sahasrdal* for its conservation into Executive Will-power of *Kundalini Shakti* at the disposal of Awakened self, *Shiva Shankar* to carry out the plan of Personal God according to the needs of time and place, in the service of suffering humanity and happiness reigns supreme throughout the length and breadth of this mother-earth.

LAW OF REPRESENTATION

When *Swadhisthan* and *Muladhar* centres of opposite sexes are separately charged with Positive and Negative electricity of Love and Lust they polarize and stimulate dormant and latent impressions of both sexes to unite under the impulse of reciprocal attraction and repulsion with a discharge of electricity spark of *Udana Prana* to evolve new life in conformity with nature at the point of Inertia, by saturating the chemically combined vital-fluids, churned out blood by *Prana* through physical intercourse,

to conceive and mould the foetus after the pre-dominant sex-perception. Owing to the exuberance of lust the personal consciousness of (either sex is lost in the perception of body consciousness) of the other. Therefore, the conception of male child is in accordance with the perception of mother and vice versa.

माँ पर पूत पिता पर घोड़ा ।

बहुत नहीं तो थोड़ा थोड़ा ॥

The enjoyment of senses is due to the concentration of mind and thought on the object of lust, and the mental vision is obscured by self-forgetfulness due to all absorbing lust. So, it is wrong to presume that the thoughts of the parents, at the time of conception, or any other presumption, mould the sex of the child. Some disease, physical and mental qualities, tendencies and propensities may be inherited through blood from the parents. But other special and racial aptitude which once flourished in the remote forefathers, though dormant as residual energy in the intervening ancestors, again, seek expression, in future generation for their fulfilment, must be lying deep in *Suadhyasthan*, waiting to attain creative state at *Muladhara*, without which they cannot manifest themselves. The semen passes over *Muladhara* and absorbs prominent creative impressions, efficient to reappear in the next generation. from creative-cosmic energy of male *Kundalini* to combine chemically with *Raj, Ovas* of female. Then another human form is conceived in the womb near *Suadhyasthan* which supplies world's mother *Shakti, Jagdamba*

for the development of Foetus

Just as the running stream is effected by and is impregnated with the property of bed over which it happens to pass or a glass beaker accepts the colour of any thing placed in it so the (seminal) canal passes over *Muladhar*, where by spermatozoas imbibe those racial propensities which attain creative state and combine creative with cosmic energy from *Muladhar*. The Uterus and Ovaries being situated near *Swadhisthan* are cut off by a gulf from cosmic creative energy lying in her *Muladhar*. Therefore, female Ovas fail to imbibe racial propensities of her dynasty deposited in causal state in her *Muladhar*. She depends upon male to provide her shortcomings, by uniting his *Muladhar* with her *Swadhisthan* through physical intercourse for conception at the point of Inertia, giving out spark of *Udana Prana* for the propagation of life energy from father's *Kundalin Shakti* ready for fruition. But to compensate her inability to provide germ of life she nourishes the embryo with menstrual blood and after delivery with milk both impregnated with feelings corresponding to her mental calibre and those stimulated by love in her dormant thought energy of *Kundalini* at *Swadhisthan*. The foetus inherits through its mother, only working impressions which she has herself inherited from her father, but of no further remove in that male line of descent. Whereas father transmits along vital fluid those racial propensities of his dynasty which have attained

causal state and imbibed cosmic cum-creative energy lying at *Muladhar*. Therefore Lawgivers have unanimously held that only males are fresh-stock of descent.

MAHARANI KUNTI

Her exceptional aptitude in giving birth to Karan, the great warrior, before her marriage with Pandav, cannot be attributed to infamy. Because, she had learnt and mastered, the science to unite *Muladhar* and *Swadhishtan* in her own person, to bring forth offsprings as desired, by invoking the desired quality or *Devta* at *Muladhar*, the centre of creative cum-cosmic energy and drawing up that energy to combine with her *Swadhishtan* through specific devotiona practices.

In exuberance of youth, virgin Kunti to satisfy her curiosity about the practical science of birth, invoked the desired qualities of a warrior from sun at *Muladhar* and imbibed them with creative energy of her *Kundalini*. She appeased the craving of her generative power at *Swadhishtan* by pressing it down and drawing up that creative (cum-cosmic) energy, together with desired qualities of a warrior from *Muladhar* to be conceived at the point of Inertia, during self-absorbing practices and brought forth Karan. After her marriage with Pandav, she gave birth to three more sons, with the pre-dominance of one quality in each of them, with their *Kundalini Shakti* awakened. All this credit should be

attributed to her exceptional capability alone and not to her husband, Pandav, who had two more sons by her second wife, Maitri. Her impeccable purity of character and capability are evident from the fact that she gave birth to Arjuna during coverture to make good the loss of Karan whom she had drifted away in the Ganges for fear of public opinion. Both of them turned out to be so uniform and unique in Archery in Mahabharat at Kurushetra that the world has not been able to decide as yet, which of the two rivals is superior. Her other son Udhishhtar who is renowned for piety and truthfulness, and Bhimsen, the robust warrior and wrestler, a great general of his time, were conceived by the same method, add to her glory and to the achievements of science of birth to this day. Her devotion to Sri Krishna who respected her for piety, stands unquestionable proof of her chastity. Karan in his conversation with Sri Krishna on his unsuccessful return from Dhritrashtra's Darbar to avert war into peace acknowledged himself to be the eldest brother of the Pandavas, but would not betray his ally, Duryodhan, nor disclose the above fact, because, Udhishhtar will desert the throne in his favour and he would hand it over to Duryodhan who had laid him under a deep debt of gratitude (by raising his position) and thus betray his brothers. Such a conscientious person would have never acknowledged her as his legitimate mother, if there were any flaw in her moral character, nor he would have complied with her request to hand over those five arrows which he had laid aside to kill five Pandava brothers on the batt'-

field. These facts of personal respect are direct proof of her chastity and purity of character entailed upon a Hindu wife—the vow of one husband. Hindu idea of marriage implies physical, mental and intellectual surrender on the part of wife at the feet of her husband, till she comes to look upon her husband as God personified. A female can neither change her sex in the next birth, nor attain salvation, until she comes to know the secret of uniting *Swadhisthan* and *Muladhar* centres in her own person, or she is lost in the personality of her husband in self forgetfulness of love by her ever advancing self surrender at the feet of her Lord then to Divinity.

सूरमा के सिर नहीं, दाता के धन-नाहिं ।
 पतिव्रता के तन नहीं, गुरुत बसे पिय माहिं ॥
 जैसे त्रिय पीहर बसे, गुरुत रहे पिय माहिं ।
 तेने जन जग में रहें, प्रभु को भूले नाहिं ॥
 गुरु गोविन्द दोनों खडे किसके लागू पाँय
 बलिहारी गुरु आपने जिन गोविन्द दिये मिलाय
 दुनिया में रह के सब से जुदा हो ती जानिये
 राह ऐन सलतनत गदा हो ती जानिये
 खुवाने कम सिनों पे सभी होते हैं किदा
 पीरे खम कमर पे किदा हो ती जानिये

Similarly man has to surrender his entire being (self) at the feet of God personified *Guru* (spiritual guide) then to Lord to attain Salvation and Perfection

The meditation on 'Om *Shri Ganeshaaya*

Namah' ॐ श्री गणेशाय नमः helps the union of *Sivadhishthan* (Sri) with *Muladhar* (*Ganesh*)—as represented by the trunk of elephant's nose standing for genital, at the point of Inertia नमः in profound respect free from lust.

The five ladies, Kunti, Tara, Mandodari, Dropadi, and Abillya, are regarded Virgins because they independently gave birth to sons without the intervention of their husband and are adept to this practical science of birth, Kunti gave birth to Karan, Udhisthar, Bhimsen, and Arjuna ; Tara to Angad ; Mandodari to Megnath ; Dropadi to five sons of Pandavas slaughtered at the end of Maha Bharat. Abillya invoked Moon though misunderstood by Gotam who cursed her to be metamorphosed into a rock, but was absolved and retransformed by Ram Chandra.

Births of many a historical personages can be interpreted in the light of this discovery.

1. Anjani gave birth to Hanuman through invocation of Air-God, at *Muladhar*, known as पवन सुत son of Pawan (air)

2. Hanuman having consumed Lanka of (vanity) in the flames of *Neti, Neti* (not that) jumped into the sea of Real Self to quench his thirst for Peace. Sea Nymph seeing his imposing appearance, had her ambition roused to evoke similar attributes in her *Muladhar* and her intense desire to give birth to a valiant son like him, drew up her creative energy impregnated

with those qualities and cosmic energy from *Muladhar* to appease her craving of generative capacity of *Swadhisthan*, in self-forgetfulness at the point of Inertia thus conceived herself to bring forth *Mahardhwaja*.

3. Dhritrashtra (blind), Pando, and Bidur were conceived-through-sight sons of Vyas.

4. Mary gave birth to Jesus Christ, through Light, son of God

In these instances, the source of creative energy has been shrouded by ancient Masters (*Rishis*) under the veil of Mythology, for inquisitive mind to discover the practical science of birth behind the Mystery.

The secret opened in the above lines throws light on Hindu-law of Representation and *Tirpan*, which holds that male-propositus, represents several degrees of ancestors in the male-line of descent and inherits them physically, mentally and intellectually, but on the Maternal side, he represents his Maternal grandfather only and no further remove. He accordingly offers Ablution (*Tirpan*) and performs *Shradha* (*Pind-dan*) to allspindas (paternal ancestors) in the male-line of descent and only maternal grand father on the maternal side and inherits their property. It has been found that only males transmit their hereditary impressions from generation to generation and of the whole race, but, not so, with females. Probably, without knowing the secret course of work in

nature, Theologians arrived at the law of Inheritance and Law-givers have always held that 'Only male is the fresh stock of descent'

'UNION' OF INDIVIDUAL AND UNIVERSAL SELF.

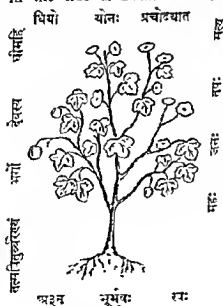
When Individual self at *Swadhishthan* is intoxicated with love-madness to become one with Universal Self, then *Swadhishthan* merges in and is absorbed by *Muladhar* and the vibrations of *Shakti*, kinetic energy subside for ever, at the point of Inertia, in the ocean of Potential power and attain salvation, *Nirvan*, freeing *Jiva* consciousness from regeneration or the recoiling back of kinetic energy for manifestation. The Self becomes the real Benefactor and Supporter of whole creation at *Sahasrdal* and *Kundalini Shakti* to join *Shiva* is transported instantaneously through *Sushumna* along *Udana Prana* to *Sahasrdal*, appearing as the Executive-Will-power of *Shiva Shakti* at *Ajne*, at the disposal of Lord, *Prajyanam Brahm*, Absolute Bliss.

The meditation on 'Om Namo Bhagwate Vasudevae', ॐ नमो भगवते वासुदेवाये, through Insight brings up desired quality on evoking the deity, *Vasdeo*, representing serpent of *Kundalini* at *Muladhar*, which unites on rousing with *Bhagwate* in *Swadhishthan* at the point of Inertia, in profound respect. नमः free from lust, for awakening *Kundalini Shakti*. Next, the meditation on 'Om Namo Shivaie'. ॐ नमो शिवाय,

joins *Kundalini Shakti* with *Shiva Shankar* through *Sushumna* at *Sahasrdal* centre and its transmutation as Executive Will power of *Shiva-Shakti* at *Ajne*, *Shiva-Netra*, *Parnav Bind* to saturate and survey whole being with the sight of *Shiva-Shankar*, the real Benefactor and Supporter of righteousness in the whole Universe.

'THE TREE OF PRANA-SHAKTI'.

The *Gayatri Mantra* rouses *Kundalini Shakti* in the tree of *Prana Shakti*, under the



vigilance of Insight and Intuition. The seed of *Kundalini Shakti* passing through the stage of underground development in *Prana-Shakti-Kosha*, *Bhur*, *Bhuroa*, *Swah*, मूँ, मुव, स्वः, which are corresponding keynote of *Muladhar* (Anus), *Swadhishtan* (gonital) and *Manipural* (navel), as denoted by *Shesh Saiya* formulae, where *Vishnu* is lying on the coils of *Sheshnaga*, Hydra-headed serpent of *Kundalini*, in *Char-Sagar*, 'Saltish' Ocean (Bladder), and *Lakshmi* or *Shakti* massaging his feet.

नील वरन घनश्याम तमसो विशाल लक्ष्मी रमण
वसोन्मम स्वाधिष्ठान सदा द्वार सागर शयन

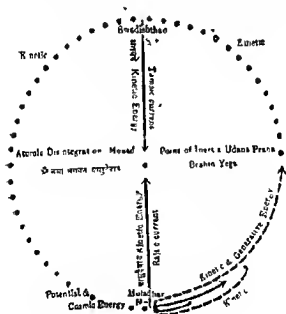
The tree of *Prana-Shakti* shooting up from Navel, sends its stem to the lotus of heart, in *Mano-mae-Kosha*, *Swah*, *Mahah*, *Janah*, स्वः, महः, जनः, the key-notes of *Manipural* (navel), *Anhata* (heart), and *Vishudha* (throat) and its off-shoot reaching the head are divided into branches and leaves of various sciences, 14 *Vidyas* and 64 *Kalas* (mechanic principles), in *Gyan-mae-kosha*, *Janah*, *Tapah*, *Satyam*, जनः, तपः, सत्यं, the key-notes of *Vishudha* (throat), *Ajne* (fore-head) and *Satyam* (top of head). Out of eighteen *Virtis* (varieties of thought-waves) in the heart, the *Prajnyan Vrti* is the blossoming flower, picked by Insight to lay at the feet of Lord, *Prajnyan Brahm*, who shines in it in His native glory at *Ajne*, and bestows on 'Self', the light of Intuition, to see the world as it really exists. The *Parnav Bind*, Pole-star Pituitary gland is the fruit, and it gives out

fragrance of awakened Executive Will-power which holds the seed of *Kundalini Shakti* within. Whether fruit is precedent to seed or seed is precedent to fruit, in the cycle of evolution, is a debatable question which puzzles brain. The *Shakti* in the form of seed is evolved again in the body of fruit, after the centres of *Gyan* and *Bhakti*, Wisdom and Love, head and heart, have united at *Parnav Bindu* through Insight. On the ripening of this fruit into Intuition, the Insight rouses *Kundalini Shakti* by joining *Swadhishtan* and *Muladhara* at the point of Inertia, with the flux of joy in self-forgetfulness and the creative energy is conserved into Executive Will-power of awakened *Kundalini* through the vacuum of *Sushumna* at *Sahasralinga* centre. The *Kundalini Shakti* follows the dictates of the voice of God, as the fragrance of Intuition, to carry out the plan of work designed by God—the maintainer of Law and Order, (*Maryada*) like *Maryada Purushottam*. Raja Ram Chanderji, who employed this *Shakti* to bring back *Sita*, Peace, in the world from the hands of haughty *Ravan* (egoism) who tormented the world by his diabolical powers of *Maya*, the wrong side of the same *Shakti* in the absence of Self-knowledge, Intuition, *Atma-Gyan*.

CREATION.

From the beginning of Time, Potential energy at *Muladhara* got itself diffused by the desire of Self-expression and the point of Inertia

deflected and was disturbed and displaced by kinetic energy at *Swadhisthan*. It has never resumed its position of rest, although it has completed numberless circles round *Swadhisthan* and *Muladhara* centres along *Rajasic* and *Tamasic* currents of *Prana*, jumping over the lock-up of *Kundalini Shakti* at the point of Inertia, because the force of current makes it extremely difficult to penetrate the hidden passage of *Sushumna* leading directly to *Sahasradal* centre in the head. The Egoistic intellect practised *Pranayam* and tried to concentrate on that point of lockup and declared, 'I have



always missed that point, because, there is a fixed place' The great mathematician Archimedes has said, 'There is no stand point in the changeful universe Had it been there, I would have moved the whole world, by fixing a lever at that point' He did not know that on the surrender of Egoistic intellect that fixed point of Self could be realized in *Nishkha* *Brahm* as the point of Inertia

When Potential energy, *Mahadev*, was disturbed by the desire of Self expression it lost its point of Inertia, rest, equilibrium and was displaced as world's mother *Shakti*, *Parvati*, Kinetic energy, situated in womb near *Siddhash* *than* When *Parvati*, Kinetic energy, grew tired of this forced separation from her Lord *Mahadev*, Potential energy, she became restless for reunion It made advances to regain that point of Inertia, Peace, but the growing indifference of *Mahadev*, Victor of Cupid, made her recoil with the momentum of Kinetic energy after receiving in her womb the power of reproducing *Kundalini Shakti* out of Cosmic Potential energy, evolving *Udana Prana* imperceptibly at the point of Inertia, for the next regeneration of life energy Successive attempts took a circular course of 840000, aspects of life in the cycle of evolution and involution and produced the phenomena of this world, by ever recurring displacement of the point of Inertia, as it progressed and changed its position with every new attempt to regain Potential energy The Kinetic energy returning with *Tamasic* current

of *Prana* touched *Muladhar* on the exhaustion of the force of momentum and receded with redoubled (square) force in the opposite direction and again passed over that point of Inertia and formed the basis of next attempt in the cycle of evolution, whose every point is a new aspect of life. Since the beginning of time Kinetic energy never resumed Potential state which means *Pralaya*, Annihilation.

FIXING THE POINT OF INERTIA IN THE HUMAN BODY'

The advanced stage of the practice of '*So-ham*' *Paranayam* takes the form of gradual suppression of respiration and results in the total suspension of breath for the time being, without the effort of Will. The constant remembrance and meditation on the meaning of '*Soham*' concentrates the mind and Insight realizes the full import of '*Soham*' I am That by the surrender of Will at the feet of Lord. Insight acquires control over thought waves as well as *Prana* currents in their backward (*Tamsic*) ॐ and forward (*Rajasic*) motion, ॐ so as to stop them by ॐ at the point of Inertia under the vigilance of Insight. Practical Wisdom (*Vedanta*) levelled his spear of Insight at the point of Inertia, and watched the flow of current of *Prana* between *Swadhisthan* and *Muladhar* centres, with the automatic suspension of breath (*Kumbhak*) in Self forgetfulness of '*Soham*', I am That. By the proper application of the above practices,

he managed to hold the current of *Prana*, for the time being at *Svadhishthan*, मयः so that it could not proceed forward on *Rajasic* motion, thence, it was made to retreat backward on (*Tamsic*) current, crossing *Bhaw Sagar* (भव सागर) of *Bairarni*, to resume its position of Rest at *Muladhar*. When the momentum was at the point of exhaustion and just before reaction could take place, the current reached exactly over the point of Inertia, equilibrium, *Sattva*. Then Practical Wisdom perceived with the keen eye of Self knowledge this point of Inertia at the junction of *Ida* and *Pingla* as *Sushumna*, the centre of gravity or point of balance between *Raju* and *Tamu guna* as *Sattva* and struck his spear of *Udana Prana* by Insight and pierced it through that point of Inertia in Potential energy of Universal Self on the hood of Serpent of *Kundalini*, which is holding its tail in its mouth in *Turiya* state, so that the extremes of *Shakti* and *Gyan* (energy and will) meet at *Satyam* in Infinity. This is the breaking open of the lock of hidden passage of *Sushumna*, Vertebral vacuum, through which creative and Potential energy at *Muladhar*, climbs up instantaneously to *Sahasral* centre to be conserved into Executive Will power of *Kundalini Shakti* at *Satyam* at the disposal of One who has completely surrendered his Self.

Similarly, the Iron-Pillar (alloy of 8 metal-) of *Anang Pal*, King of Delhi, was fixed for neutralising the influence of stars on the hood of *Shesh Naq*—serpent—the under ground waves

of *Kundalini Shakti*, to perpetuate the authority of king's dynasty. The Astrologers, instead of being humble, were proud of their success, but, perpetuity of Sovereignty is against the laws of Nature. Therefore, the king who has not realized the Truth, 'I am That', failed to believe it, being prompted by *Satan* or the laws of Nature, but insisted upon the pillar to be pulled out to satisfy his curiosity, in spite of strong protest and warning of Astrologers, not to destroy its efficacy; then to his great surprise, he found its point stained with the blood of *Shesh-Nag*, who moved aside immediately. Although the Pillar was replaced, but its stability and efficacy was shaken and lost for ever. The least doubt in One's Divinity and Self-knowledge, 'I am That', shakes his Faith-in-himself, to attain this point of Inertia and destroy the efficacy of previous Self-surrender, to his utter disappointment and failure.

CHURNING VITAL FLUID

The practice of '*Soham*' recitations indentifies the 'Self' with *Prana-Shakti* and brings one by one, all the activities of *Prana* under the control of Will which is strengthened by the observance of celibacy and continence. The churning process goes on automatically by *Prana Shakti*, using the four petals of the lotus of *Muladhar* centre as the base of churning staff of *Prana*, which is turned about by the ropes of inspiration and expiration in the pot of *Kundalini* gene-

rating *Udana Prana* to conserve food into vital fluid, which in its turn sustains life by vitalizing respiration. The dormant and latent impressions of *Kundalini* yielded 14 Jewels or 'sciences', the last being Nectar, Divine-knowledge, as bitter as poison, which kills egoistic consciousness, drunk off by Mahadev to become intoxicated with Divine knowledge, the rest were distributed among *Devas* and *Asuras*, (good and bad qualities of head and heart in man) according to their order of merit. The vital-fluid assimilated creative and Cosmic energy from *Muladhar* and on the conservation of lust into love of God, is attracted at the point of Inertia by the reciprocal attraction and repulsion of *Swadhishthan* and *Muladhar* centres to open and enter the mouth of the hidden-passage of *Sushumna*, by pronouncing '*Soham*' like "Open Sesam" of Ali-Baba, just so, the saturation of sexual energy opens the mouth of womb for conception.

The fire of love of God, 'I am That', sets in the process of Atomic-disintegration in dormant energy and vital fluid is conserved into creative energy of *Ojas* at the point of Inertia. Before the opening of *Sushumna*, the *Ida* and *Pingla nadi* carried *Ojas*, in a gradual and slow flow to the brain-centres and formed the halo of greatness round the face. But on the opening of lock-up of *Sushumna* between *Ida* and *Pingla*, *Ojas* climbed up through the vacuum (*Chid-ulash*) of the spinal-card instantaneously, along *Udana Prana* to *Sahasradal Kanical* to celebrate the

union of *Shakti* and *Shiva*, followed by a continuous flow of the dower of creative energy to be conserved into Executive Will power, for the transmutation of *Prana mac losha* into *Prigyan* and *Anand mac losha* and the deep sleep state of *Shushupti* awakens into Super conscious state of *Turriya*, Intelligence, at *Satyam* centre denoting complete surrender of 'Self' at the feet of Lord *Prajyanam Brahm*

Practical wisdom, who never neglected his regular course of spiritual practices had his thought energy of waking state transmuted into fine impressions, which passed down to the repository of *Kundalini* to combine with past impressions of previous rounds of births and past generations from antiquity, to be slowly but surely conserved along with creative energy at *Muladhar* into *Ojas* for ascendance. *Kundalini Shakti* is awakened by Insight with the process of Atomic disintegration in dormant energy under Cosmic fire, ablazed at *Muladhar* by 'Soham', 'I am That'. Before the point of Inertia is attained some *Ojas* leaks through the lock up of Inertia owing to *Rajasic* and *Tamasic* currents passing over that point and rises along *Ida* and *Pingla*, Lunar and Solar course, touching all other plexuses in its spiral ascent, illumines *Tapak*, *Ajne*, *Triluti*, forehead, and opens serpentine and telescopic eye of Microscopic vision of a yogi, to peep into past and future and grasps the secrets of Nature and properties of medicines, discoveries of science and serves as Observatory of Astrology and forms a

halo of grandeur and greatness on the face of kings, conquerors and Raja Yogis.

The centres of *Gyan*, *Bhakti* and *Shakti*, represented by *Parnav Bind-Pole* star ; Crescent-Reflector, *Sun-Sahasrdal* meet in Infinity and become one in undifferentiated state of *Sashchidanand Pramdhm*, *Prajgyan Brahm*, Absolute Beyond, in *Turiya-Atit*, super-consciousness. Self-realization sheds its glory all round the face as the halo of Magnanimity (*Jalal*) and lends lustre to the eyes which sparkle beautifully (*Jamal*) shedding happiness and warmth of love to every heart they meet. *Kundalini Shakti* in the form of Will-power attends him as his maid-servant and spiritual and worldly success go hand in hand. People call his acts Miracles (unextraordinary powers), but he never overrides the established laws of Nature and Society. He respects and obeys those laws but interprets and adjusts them in the light of new-awakening and acts upon the inner call fearlessly and gladly suffers the persecution perpetrated by those blinded by earthly power.

'MARRIAGE OF SHAKTI & SHIVA'

The Individual Self with his store-house of *Kundalini Shakti* is lying asleep from time immemorial at *Swadhushtan*. *Muladhar* centre is the seat of Universal self, *Mahader*, where cosmic fire is smouldering. When Insight fans this fire for Self-expression with the air of Spiritual knowledge, the smouldering fire of

Prana ablazes afresh hissing, 'I am That', 'Soham' to consume the over-growth of Ignorance (I am body, mind and intellect) by their consecration, and renunciation of the fruits of his actions, at the feet of Lord, but continues to perform them only for the sake of duty. By living the life of Soul, the individual Self returns to the source, i. e., re-ligion and merges himself in Universal self. On conserving dormant *Prana Shakti* into Creative energy of awakened *Kundalini Shakti* at *Muladhar*, self in forgetfulness of love finds rest, peace, *Shanti*, at the point of Inertia in *Nishchal Brahm*.

Mahadev burnt passion (*Kam*) in the fire of Self-knowledge kindled by 'Soham', 'I am That', by meditating on ॐ नमो भगवते वासुदेवाय and *Parvati* surrendered herself at the feet of *Mahadev*; both enjoy the repose of Indifference, thoughtlessness of *Prem-Anand* in deep-sleep, *Sushapti*. *Mahadev* entered into perfect repose of *Asampragya Samadhi* at the point of Intertia and by the grace of God reached *Kailash, Sahasrdal*, on *Bardha* (Ox) of *Udana Prana* along *Pingla nadi*. Solar course and awoke from deep *Samadhi* by meditating on 'Om Namah Shivay' ॐ नमः शिवाय, into Intelligence, super-consciousness, of *Turiya* at *Ajnc* and was declared *Shiva* by Lord.

Once upon a time, *Mahadev* and *Parvati, Shiva* and *Shakti*, looking after the well-fare of people, came across *Ram Chandrajii*, who was roaming about in search of *Sita*. *Mahadev*,

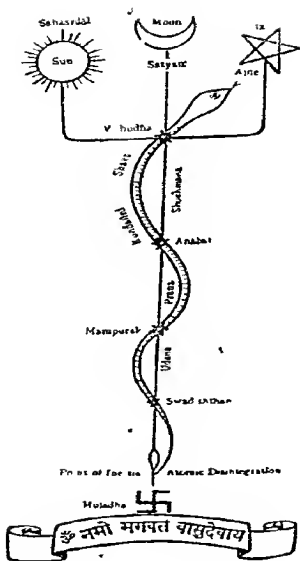
Shiva, paid him Obeisance, calling him, '*Jai Sachchidanand Param dham*—'Absolute state of Reality', because, he knew him to be man of Self-Realization. But Parvati, *Shakti*, failed to recognise him in this guise, because she had not attained that spiritual-height. When, Mahadev, *Shiva* failed to convince her by arguments he asked her to scrutinize him personally. She had a bit of *Ahankar* left in her which impelled her to examine Rama. She proceeded along *Ida nadi*, Lunar course from *Swadhishthan* and disguised herself as his bereaved wife Sita and sat down at *Trikuti* (forehead), the entrance and exit of Real Self and Local Self in the body. *Brahm nishthi* Rama, (fixed in the Real Self) recognised her in the guise of Sita and bowed her as *Jagdamba*, world's mother—*Shakti* as she was, and asked about Mahadev, remonstrating her for wandering alone. Then in order to satisfy her about His Absolute state, showed her His higher-selves. On her return she tried to conceal it from Mahadev but her demeanour betrayed her. Then *Shiva*, Mahadev entered into *Samadhi* (concentration), because, he did not possess Omniscience like that of Rama, and came to know what had happened and forsaked her in his heart, and riding on *Bardha* of *Udana Prana* reached *Kailash*—*Sahasrdal* through *Sushumna* by Insight and entered in *Keralya* (seed-less) *Samadhi* in direct perception of Omnipresence of *Nishchal Brahm* at *Satyam* and awoke from *Samadhi* into wakefulness at *Atman* at *Ajnc*, Pole-star.

शिव पूछें सती दो बताय परीक्षा कैसे हुई ।

ना कछु परीक्षा लीनी गुमाई तुम सम मरन गई ।

तब शकर देवा कर ध्याना नारी स मात भई ।

Parvati hearing of a great Yaga, sacrifice, at her father's house, went there uninvited, despite Mahadev's warning, where she was coldly received. There she could not tolerate any insult to her Lord, or discourtesy to herself at the hands of her father, Daksh (pride). She was burning with rage and consumed herself in the saorificial (heavenly) fire ablazed at Muladhara for selfimmolation and became 'Sati'. She resurrected or conserved as purified 'Gauri' virgin, and performed great austerities and penance for her past negligence and surrendered herself at the feet of Lord (Impersonal God) who condescended to wed her insolubly with Shiva as his awakened Kundalini Shakti, Jagdamba (Uma) by uniting her Svadhishthan and Muladhara centres at the point of Inertia, as denoted by the symbol of Shiva and Shakti worship on opening the secret door of Sushumna by Insight, at the point of Inertia through which Shakti instantaneously climbed up to Sahasradal along Udana Prana to join Shiva and conserved her dowry of Creative energy into Executive Will power of Kundalini Shakti for the service of humanity and lived happily in union with Shiva, Benefactor of Universe, at Ajna, who was raised by Lord Nirgun Brahm to the position of Shankar.—In different and Parvati with her Executive Will power of awakened Kundalini Shakti, delightfully



worked for the advancement of happiness and prosperity of the whole world as *Gauri-Shankar*.

In this state of happy union and Self-forgetfulness, both *Shiva* and *Shakti*, *Purush* and *Prakriti*, God and Nature, are evolving life-energy at every progressive point of Inertia in Infinite rounds of evolution for the enjoyment of Bliss. Their blissful union is symbolised for meditation—not merely for outward worship, by the ancient Aryan sages (*Rishis*) from time immemorial but to attain this point of Inertia, in one's own person, for the devolution of Extraordinary powers attendant on Self-realization, by the grace of Impersonal Lord.

The *Trishul* of *Shiva* represents three brain-centres, *Parnav. Bind* (star), Crescent (moon), *Sahasradal* (sun) and its pointed-rod of *Udana Prana* is fixed at the point of Inertia, near *Muladhar*, and the Serpent of awakened *Kundalini-shakti* winding up along Vertebra touches one centre after the other, evolving respective qualities, illumine Sun, Moon and Star in the head, shedding warmth of Love, heat of Knowledge, Energy of *Shakti*, to all who come under its magnetic influence, for upholding the cause of righteousness by discharging his Duty at the call of the voice of God-within.

I make obeisance humble in the honour of the couple, practising *Om Namo Bhagavate Vasudevay* ॐ नमो भगवते वासुदेवाय and roaming about this be-nighted land, once prosperous and inhabited by 33 Million *Devatas* (gentlemen), to bring home to every heart the Gospel of Truth and

Non-violence for asserting their birth-right of Self-determination to attain the common goal of Freedom, for those hypnotised by thundering-roar of Organised Violence. *Shakti* turns her booming wheel of prosperity and spins the thread of moral strength to weave the cloth of Self-respect to hide the shame of helplessness. *Shiva* spreads New-Dispensation of Non-violence and the fragrance of Truth, all round the globe by his Executive Will-power of awakened *Kundalini Shakti*. By the belching sound of his oxen, *Bardha* (*Wardha*), the Mighty Lion who was shaking his mane for violence and threatened the peace of the world, is tamed. He evolved United-Will of the Nation out of Hydra-headed serpent of mass-mind and roused the dormant and latent energy of *Kundalini Shakti*, into active Faith-in-himself, inherited from their forefathers. His words of Wisdom neutralized God-less power for violence, which sucks life-blood of Millions and his angelic Insight infused new life in their head and heart to live fearlessly, the Divine-Law, Truth, Justice and Love.

Self-reverence, Self-knowledge, Self control,
 These three alone lead life to sovereign power,
 Yet not for power (power of herself,
 Would come uncall'd for) but to live by law.
 Acting the law we live by without fear;
 And, because right is right, to follow right.
 Were wisdom in the scorn of consequences

SERPENT OF KUNDALINI SHAKTI

अश्वत्थगोता—

मैं करता हूँ इस अहंकार के काले साप ने डस लिया है
 अब तो मैं नहीं करता हूँ के विश्वास का अमृत पीकर
 सुखी हो

श्लोक ८

मैं एक शुद्ध बुद्धि हूँ इस निश्चय की आग से
 अज्ञान के जंगल को जला कर शोक से परे सुखी हो

श्लोक ९

In every human being this serpent of *Kundalini* is seated at *Suadhishtan*, but its region spreads over *Manipura* and *Muladhara* centres. The serpent breathes out flames of lust and fumes of anger at intervals, which rising up stupify common sense, with selfishness, and transform consciousness into poison of *Ahankar*, Egoism, which identifies itself with body consciousness and appropriates all the functions of three gunas of *Prakriti* (*Maya*) to itself.

माया व गुण करते हैं सभी कर्म यह जान
 अहंकार आत्म विमूढ लेव अपन में मान
 काहुले चलसात माया पेच पेचान है वले
 सिधे को जलवा राम है चलते को डस्तामार है

This serpent of *Ahankar* has bitten men of ordinary prudence, who have come to look upon the bitterness of sense enjoyment as pleasures. But, *Raja Yogi*, in order to induce this serpent, to suck out its poison of *Ahankar* which has suppressed consciousness of Real Self, enchants this serpent by breathing *Prana* through the wind pipe and belly of human *Bina* to the flutes of *Ida* and

The Gñru of Practical wisdom hints at the 'Self of Man' through its reflection in the lake of mind to realise *Brahm*, '*Em Atman Brahm*', and his Grace initiates him, 'Thou art That, *Tatto-masi*', along '*Soham*' recitations and imparts the secret of colliding *Prana* and *Apana* to generate fire of *Saman* and points out *Udana Prana* to Insight, which fans smouldering heavenly-fire with the air of Faith-in-God to spread it to the wood of Ignorance shooting up wildly at *Swadhishtan* among the impressions of previous rounds of births and those of ancestors handed down to posterity. There, this serpent of *Kundalini* (*Ahankar*) has coiled up to save his life from the surrounding conflagration. The far-sighted servant of *Udana Prana*, knowing his ability and usefulness took mercy upon him and saved his life by launching the bucket of mind from the heart with the string of Attention (*gñra*) and drew him up from the blazing fire at *Swadhishtan*. When the serpent of *Ahankar* was rescued, he showed himself in his true colours, and said, 'I will bite you instantly.' Then *Udana Prana* reproached him, 'Is this the proper return for saving your life from imminent danger?' The serpent replied, 'Man is extremely selfish, he never does any good, but to serve his own purpose. There is some secret object in view in saving me, therefore, I will bite you.' Then *Udana Prana* rejoined him, 'you should not act up to it unless you prove your indictment.'

The serpent agreed upon it and led him where Man was digging the heart of earth.

extort the treasure hidden beneath its surface and showed him large number of precious stones, heaps of metals and coal dug out of earth. He showed him that Man had hewed down vast and extensive jungles and forests where big manufacturing towns rose with magnificent mansions towering high up in the air. And he has ploughed and cultivated all pasturable area and ate up all vegetables and fruits. He took him to his Pharmacy where he pulverized every thing in nature to serve as Medicine. He led him also to his Laboratory and Workshop where he tormented elements, Heat, Light, Sound, Air and Water and forced them to yield their secrets and turned them into abject and mute slaves for his comfort and service. He showed that even bidden forces of nature, Electricity and Steam could not escape his keen eye and are used as messenger and beast of burden. He pointed out that animals were either turned dumb—driven slaves or being terrified and awe-stricken ran away into forests and took refuge into mountain caves. He has devoured millions of living creatures and sported with their innocent lives. Even beautiful and harmless birds could not escape his covetous eye and confined them in Iron cages. His selfishness did not stop here, but he has enslaved human beings also, because he has developed Political science and owns human race as his subjects or slaves. He has waged many a Political, Religious, and Commercial wars and flooded the face of earth several times with human blood mercilessly merely to

gratify his own magnified selfishness and lust for Power. He rides over the neck of human beings in the form of religious priests who introduced rituals to hold sway over their minds and strangled them by the long ropes of dogmas and claim millions of human beings as sheep, who follow him to the well of Ignorance. Even in spiritual matters, his selfishness reigns supreme and covets super-human powers for personal advancement and is mad after Miracles, Black-magic, Mymerism, Hypnotism and Mysticism.

On this *Udana Prana* replied, that these persons have identified themselves with body-consciousness, because they are bitten by you and your poison of *Ahankar* has permeated them, so the evidence of these witnesses produced and relied upon by you does not apply to or tally with my case, nor prove your charge to convince any Impartial Judge. Therefore, you should produce an Independent witness free from the poison of *Ahankar*. He looked in search of one and found a hermit, who has renounced the world and possessed Practical wisdom and whose sparkling eyes, beamed with Divine Joy. They approached him respectfully and humbly related what had happened with them. On hearing their case, he wanted to be convinced of one thing, to enable him to come to a right decision for pronouncing his judgment. Then *Udana Prana* asked, 'What is it, I would satisfy you.' The resourceful man of Practical wisdom replied, 'I can not imagine, how such a big serpent (*Ahankar*) like this can be accommodated in this

small bucket of mind. On hearing this the serpent said, 'I will prove it; and unhesitatingly entered the bag of mind to satisfy his curiosity. Practical wisdom suggested Insight to tie the mouth of this bag of speculations by concentrating his thought at heart and asked Insight to consign this serpent of *Ahankar* under the custody of *Udana Prana* to the seat of 'Self' at *Suadhisthan*, where the wood of Ignorance was on fire, and this serpent of *Ahankar* was sitting coiled up as *Kundalini* and to commit him to the court of *Mahadev*, the destroyer of *Kama* and *Ahankar*, to take his trial by the Ordeal of heavenly fire smouldering at *Muladhar*, to be purified and cooserved into creative energy of *Kundalini*. His advice was followed to the point. When the serpent of *Ahankar* was about to be reduced to ashes, he surrendered himself at the feet of *Mahadev*, and prayed for mercy to Lord and said to *Udana Prana*, 'If you save me this time, I shall ever remain, sir, your most obedient and loyal servant and faithful friend and ally to enhance your glory by executing your Will,' but he doubted his words. Then Practical wisdom advised him to trust his words of honour, because the prospect of imminent danger of life has made him true to his words and it is Prince's part to pardon and return good for evil.

ये दिल बंदी के बदले नेकी सदा किया कर
कतले उदू के वासते शमशेर है तो यह है .
दिला गर कर सके हासिल तू उस दिलबर की दिलजोई
दिलावर तो मुकाबिल में तेरे ठहरे न फिर कोई

The serpent of *Malm Ahankar* (body-consciousness) was rescued for the second time by *Udana Prana* from the blazing-fire of self immolation, on the advice of Hermit of Practical wisdom and afterwards moved by the spirit of self-resignation surrendered himself at the feet of *Mahadev* (chief of Gods) who has augmented the smouldering fire (*Dhum*) of heavenly-fire at *Muladhar* by the recitations of 'Soham', I am That, asked this serpent to consign his poisonous fangs of Lust, Anger, Greed and Attachment by way of ablution in the heavenly fire of *Prana* ablazed between *Suadhishthan* and *Muladhar* which conserved and purified them into Celibacy, Tolerance, Renunciation and Love

like a faithful friend to exterminate the demons of evil nature who had organised forces of violence to terrify the whole world and disturbed its Peace. Therefore, *Mahadev* contrived this serpent of *Kundalini Shakti* into great bow of *Shuddh-Ahankar* composed of three *gunas*, *Sat*, *Raj*, *Tam* of *Prakirti* and strung it by *Udana Prana*. He vanquished powerful Demons by his shafts of Truth and Non-violence from the Bow of *Shuddh Ahankar* to restore Peace and Prosperity in the three worlds, physical, mental and intellectual planes. Though this bow served *Mahadev* for a long time, but owing to indifference arising out of his ecstacy, could not exhaust the element of *Ahankar* which is rooted in the ignorance of Real Self, therefore its shafts could not go beyond three *gunas* in the realm of Impersonal Lord, *Nirgun Brahm* for Self-Realization.

SELFLESS WORK

Rishi, Vishwa Mittra, (well-wisher of the world) wished to perform *Yagya* and kindled *Vaishvanar* fire by colliding *Prana* and *Apana* at *Manipurak* and generated *Samana* as the sacrificial fire of *Yagya* but wavering tendencies of his mind took hideous forms and threatened to disturb the *Yagya*. *Vishwa Mitra* sought the help of *Rama* and *Lakshman* from their father *Dashrath* who held fast reins of five passions and five senses, to protect his *Yagya*. *Rama* said, "The very idea that you are performing this meritorious *Yagya* for the well

being of human beings is the root cause of disturbance, therefore, consign all desires, and their fruit to *Samana*, *Vaishwanar* fire at *Manipurak*. He surrendered his desires at the feet of Lord by pronouncing 'Swaha' in the heavenly fire and it eliminated the element of *Ahanlar* by consecrating their fruit, as purified energy of *Kundalini Shakti*. Through the performance of selfless actions, there arose Faith-in-God and power to withstand all temptations. The credit of this triumph was attributed to Rama-Chandra ji who dispelled his fears and doubts by the shafts of Truth from his bow of awakened *Kundalini Shakti* and produced conviction by his Faith-in-himself and Self-realization. His Executive Will-power singled out *Rishi's* Insight co-extensive and co-operating with *Udana Prana*, the only doer in body and universe, during chemical action of *Prana* and *Apana*, generated *Samana* at Navel and initiated him *Em Atman-Brahm'* एम आत्म ब्रह्म i.e. this Self 'or' Insight is *Brahm*, as a blessing from Lord for selfless actions performed in the service of humanity. Peace reigned supreme in his heart, with the prospect of innocent deliverance of the world at the hands of *Rama*.

DHANUSH YAGYA

Then *Vishwa Mitra*, for the well being of the world, led the two brothers Rama and Lakshman, *Gyan* and *Viveka*, Wisdom and Discrimination, in the arena of Sita's *Swayamber*, where all the great men of that time, had come to try their

strength Janak, father of Universe, had proclaimed throughout the world that the person who would smash the great bow of *Ahanakar* wielded by *Mahadev* would be rewarded with the hand of *Sita*. But, they failed severally and jointly, even to move that great bow. When disappointment prevailed over the whole assembly Janak was dismayed at heart and said, 'If I had known that the Earth is devoid of brave souls I would have never laid down such a condition for *Sita's* marriage'. Then *Lakshman ji* (discrimination) rose to dispel this anxiety by his words of faith and hope and said, 'There is no room for disappointment where *Rama Chandra ji* is present'. At the instance of *Guru Bhishta* *Rama Chandra* with the gait of perfect confidence in himself approached the bow and in the twinkling of an eye lifted strung up drew the shaft and broke down the bow into three pieces and its noise reached *Paris Ram* who was absorbed in meditation in Jungles. Amidst loud rejoicing and acclamations *Sita* proceeded to honour the victor of *Ahanakar* and consecrated her separate consciousness by garlanding *Jai Mala* round the neck of her Victor. *Tulsi Das* has sung in *Ramayan* that 'Standers by failed to discern, how and when *Rama* lifted strung up, drew and smashed the bow'.

लेख चढावत सँचत गाढे ।

काहू न लया देव सत्र ठाढ़े ।

तेहि सख मध्य राम घनु तोरा,

भरेउ मुवन धुनि घोर कठोरा

Bow felt the touch of its Lord and became light and bowed down in all humility, and gave way before his Executive Will power of awakened *Kundalini*.

I. The heaviness of the bow of *Ahankar* was due to the ignorance of Real Self, All-pervading Essence, and the consciousness of separate existence of the wielder, because, the idea of separate existence gives weight to a thing. One does not feel the weight of his limbs when he lifts or moves them, unless there is something wrong with them. Whoever feels any part of his body, that part must be diseased and it is the harmony of health that lends buoyancy by its unconsciousness. In harmony with All-pervading Essence, there is the forgetfulness of separate consciousness of physical, mental, and intellectual planes apart from the Real Self.

II. The dead body is heavier than the living body, but dead body floats over water, therefore, living body should also float over water. The cause of living man being drowned in water is the consciousness of imminent peril to his life which produces higher degree of body-consciousness and the feeling of heaviness of body and limbs presses him down to the bottom of water. The swimmer learns by practice to maintain calmness of mind and buoyancy of body is due to the forgetfulness of body-consciousness. He feels his body and mind light and acquires Faith-in-himself to swim joyfully and freely in the element.

III. When a man is drowned in water his *Kundalini Shakti* which contains latent quality of Oxygen (*Prana*) sustains life under water for some time and life recovers if he is rescued in time.

IV. The foetus derives its nourishment after conception from Placenta to build up physical, mental and intellectual planes and it sustains life within the womb by unfolding *Prana Shakti* inherited along *Prarabdhu* impressions of *Kundalini*, according to the requirements of *Jita*, to be worked out in life-time, to attain the ultimate goal of Self-realization.

V. The *Prana Shakti* of *Kundalini* at *Swadhishthan* sustains the life of a Yogi when he has suspended the function of respiration by the control of *Prana* under the guidance of Will in long-standing *Samadhi*.

VI. The apparent death caused by snake-bite is said to have been brought back to life, even after the body has remained buried under cow-dung for several weeks, by calling the same snake to suck out its poison under the influence of *Mantra-Shakti*, a modification of Will-power. If so, his *Prana Shakti* of *Kundalini* emanating from *Swadhishthan* must have sustained his life during the intervening period.

VII. The Juggler's *Maya* (charm) has no effect on him, but deceives the senses of Spectators to their surprise. Rama—the Lord of his *Maya*, performs his *Lila* without being perceived by any one. Rama Chandra, who

Sushmana propelled by his awakened *Kundalini Shakti* piercing the heart of Sita who was lost in the Self of Rama, reached *Sahasralal* where the extremes of *Gyan* and *Prem* (knowledge and love) met in Infinity, in direct perception of Reality in *Sat-loka* at *Satyam*. At the time of garlanding *Jaimala* of the flowers of love wreathed in the string of life, Sita consecrated her separate consciousness and became one in body, mind and soul with Rama as proposed by Janak, father of Universe, to crown the insoluble union of *Gyan*, *Bhakti* and *Shakti* in Super-conscious state of *Turiya*. The joy of Self-Reliance shown in the eyes of Ram who commanded Reverence for Real Self and his magnetic look captivated the hearts of Spectators and his sympathetic smile appeased every hungry soul who came within the range of his Attention with Benevolence.

When the heart rending-smash of the bow was heard by Paras Ram, he ran to the scene of operation. On reaching there, he found the great bow of Mahadev his perceptor, broken into pieces. Then his resentment knew no bounds and enquired Janak, 'Who has broken the bow, I will besmear this *Pharasa* (axe) with his blood'. There ensued a long dialogue between him and Lakshman who added fuel to the flaming fire of wrath by his sharp questions and answers fearlessly. Thus, Lakshman contrived to consume his *Ahankar* in the fire of wrath, while Ramabandha controlled the reins of his violent nature by his humble, meek and

respectful attitude. When Lakshman succeeded in consuming his *Ahanlar*, the physical strength based on *Ahanlar* was exhausted and he admitted his helplessness openly. Then Lakshman asked Paras Ram humbly, to shut up his eyes, which he did unconsciously, probably under the influence of his hypnotic suggestion. Then Ram Chandra filled his vacant head and heart with his own knowledge and love respectively. 'There can remain no vacuum in the universe, but Lord will occupy it. 'Empty yourself of all pride and the Lord reveals himself.' Self abnegation and Self surrender invigorate the mind with fresh energy from *Kundalini Shakti*.

राम राम पत करन लेहू । नैपहु चाप सिटै मन्हू ॥
न चाप आपहि चढि गएउ । परशराम मन विमर मएउ ॥

The denial of false Self is invariably followed by the assertion of Real Self. When the extremes of his *Gyan* and *Bhakti* met in the Infinite Self of Ram, Paras Ram recognised Ram to be the Real self of *Vishnu* and bowed in profound love and adoration. In order to make this recognition doubly sure, he presented his own bow of *Tapasya*, Austerity, to Ram to string it, which was instantaneously strung up by his Executive Will power working along *Udana Prana*. This bow of *Tapasya* had two corners of *Bhakti* and *Ahanlar* of his matchless power. Ram Chandra placed the corner of *Bhakti* on the ground and bent the other extremity of *Ahanlar* to the point of *Gyan*, wisdom, with his Executive Will power of

awakened *Kundalini Shakti*, and strung it with the string of *Udana Prana* projecting from *Bhakti* end. When the extremes of *Gyan* and *Bhakti* met in the Self of Paras Ram, he perceived his Self to be one with Ram. All his doubts having been removed, he proceeded solemnly to jungles for meditation.

CONSERVATION OF ENERGY INTO THOUGHT.

All actions performed in waking state leave their impress on the mind in the folds of memory, *चित्*, in dormant state, and pass down to the repository of *Kundalini*'s latent power at *Swadhisthan* and thence they pass down to *Muladhar* in subconsciousness to conserve themselves into creative energy of *Kundalini*. The dormant energy at *Swadhisthan* is conserved into three *gunas*—*Sat*, *Raj*, and *Tam*, under the patronage of *Ahankar*, ego. These dormant energies oscillate in the cradle of love between *Swadhisthan* and *Muladhar*, like the pendulum of a clock, and ultimately conserve themselves into creative energy on the surrender of separate consciousness at the feet of Universal Self, and become one with the essence of *Tri-gun-atmic Hiranya-garbha*, cosmic energy at *Muladhar*. The serpent of *Kundalini* hissing, 'I am That,' '*Soham*,' sits coiled—up as Potential energy and holds its tail in its mouth, but leaves it under the influence of heavenly fire as Kinetic energy for self-expression. The effervescence of love from

dormant *Swadhishtan* seeking union with creative energy of *Ojas* evaporated by Cosmic fire ablazing in *Muladhar*, meet under the vigilance of Insight, at the point of Inertia, giving out spark of *Udana Prana* and open the lock up of secret passage of *Sushumna* with flux of *Anand* (joy) on their chemical union in one's own person. This practice sets in motion the process of Atomic-disintegration in the dormant impressions of *Prana Shakti* at *Swadhishtan* to trickle down as latent creative energy of *Kundalini* at *Muladhar*. When *Ahankar* sleeps, the latent *Shakti* of *Kundalini* under the fire of self-knowledge, 'I am That,' awakens as creative energy for transmigration at *Muladhar*. The awakened *Kundalini* climbs up either along *Ida* and *Pingla* stage by stage or through the vacuum of *Sushumna* to *Sahasral Kanwal* which like the Amplifier vacuum bulb of wireless-set, transmute it through Crescent into executive Will-power at *Ajne* at the disposal of awakened Self or *Praggyan Brahm* who keeps alive or merges the 'Self' at his sweet will. The overcoming of sex-instinct by the union of both centres at the point of Inertia and Self-surrender of a high-water mark, please the Lord who bestows Executive Will-power upon Self to serve humanity in accordance with the plan of Nature designed by *Chanchal Brahm* and prompted by Impersonal Lord, *Nishchal Brahm*.

KUNDALINI COMPARED WITH CONSUMPTION.

The process of awakening *Kundalini Shakti* resembles the disease of consumption. In both of them the body reduces day after day, but there is glow on the face.

जो भूर्भुवः को मिलाता रहे । उसे हाजते बसले सनमही नहीं

In consumption some mental distress of sexual nature, separation and constant remembrance of the beloved, *Virah*, विरह, stimulates the undeveloped centre in apposition to his electrified centre which are attracted to unite reciprocally in self-forgetfulness of love, appears lust for a while, in spite of physical separation of the beloved, but their involuntary attraction owing to chemical affinity generates abnormal heat to consume vital energy which would have gone to invigorate the whole system. The Will of the patient has no control over the process of disintegration of *Prana Shakti* set in motion by the fire of love, and its consumption continues till the whole of vital energy is consumed and death ensues or his beloved meets him. The least possible energy, which escapes along *Ida nadi* to *Ajne* forms the halo of glow round the face of the patient, while the rest of his body starves owing to the consumption of vital energy in the fire of love and *Virah*.

As the root of disease lies in causal body, so the removal of mental cause by the spiritual power

working along Insight is the chief remedy. Any medicine in order to produce its effect on causal body must attain causal state by Atomic disintegration, or dynamitation of Potency.

The process of awakening *Kundalini Shakti* is conducted by the *Udana* and the preliminary condition is the bringing of *Prana Shakti* under the control of Will along *Saraswatīnadi* (Insight) on the confluence of *Ida* and *Pingla* at the point of Inertia (*Sushumna*) at *Prajya*, when *Prana Shakti* is in full swing of enjoyment, in the cradle of love, like a pendulum between *Swadhisthan* and *Muladhara* in the peace of thoughtlessness in deep-sleep state of *Shushupti* or *Samadhi*. When the vow of Self-surrender to the Will of God is made the process of awakening *Kundalini Shakti* will be worked out by *Devī* (God's) *Shakti*—a mighty process of nature which is intalibly efficient.

When *Kundalini Shakti* awakens, he recoups some of his lost bulk and weight. His voice undergoes a great change and becomes sweet and ringing, like the distant roar of a lion that thunders over the head of wild beasts lying in their dens and makes them so uneasy that they come out in the open. His voice carries weight of his invulnerable will-power, soul-force and is commanding and appealing. He infuses life into every word he utters and puts his whole heart in the sense conveyed by them. His delivery becomes graceful. His eyes transpire his Faith-in-himself and his trust in the goodness of God

under all circumstances. His practical wisdom is the precursor of success, in all undertakings, unsullied by any selfish ends. His sound vibrations emanate not only from his throat, but from his *Kundalini* and they pass through Ether along *Udana Prana* directly to head and heart of audience and are convincing to them and gain their confidence and in return journey brings satisfaction to him also. His skin becomes smooth and soft with freshness and his body gives out sweet fragrance. His excretions are few and scanty.

GOD THE BEAUTIFUL

شب مہتاب باد خورش لب دریا صلہ درو
چشمان داوند حال مرا غریبان تو چہا

निभे क्यों कर हमारा उस परी पैकर में याराना
बुढ़ लापरवा में सोदाई वह संगी दिल में दिवाना
मिले क्यों कर मुझे जाना तेरी मडफिल में जानौना
मेरी सूरत फकीराना तेरा दरवार शादाना

Persian Poets and Mohammedan saints have represented God as their beloved, whom they adore in all possible aspect of a mistress with fervent and passionate love for his Beauty, God the beautiful, *Sundaram*. The constant remembrance of the qualities of Beloved in their heart stimulates corresponding attributes in their *Suadhashtham* where they reach by Insight evolved out of spiritual knowledge, and the fire of love in their heart augments the fire of *Prana*

Shakti smouldering, in *Muladhar*. Insight attends the process of Atomic disintegration of dormant impressions in the repository of *Swadhisthan* and awakens *Kundalini Shakti* at *Muladhar* and controls the conversion of vital-fluid together with creative impressions into *Ojas* to be carried away by *Ida* and *Pingla* to *Ajne*. Either in forgetfulness of love or self-surrender to God, *Swadhisthan* and *Muladhar* of an aspirant become automatically one at the point of Inertia, and the Self, swinging like a pendulum finds rest and shorts the Battery with the appeasement of lust. On the completion of self-surrender God graces to open the secret door of *Sushumna* at the point of Inertia, for Insight and creative energy to climb up along *Udana Prana* to *Sahasral Kanwal*, crossing other plexuses, instantaneously in the presence of Personal God. *Sachchidanand* at *Satyam*, Seventh, Heaven, who bestows upon awakened Self the honour of executing the Will and plan of work designed by Personal God and deliver his message according to the needs of time and place for the advancement of prosperity and evolution of mankind

MAIRAJ

حبیب خدا اشرف اسماء عرش مجیدش بود متک
سوار جهانگیر یکران براق که بگشت از قصر نیلی رواق

The *Mairaj* of Mohammad, *Habib i Khuda*, lover of God, is the awakening of *Kundalini Shakti*. He abnegated his desires and surrender-

ed his self (mind and intellect) at the feet of God and became indifferent to the transient pleasures of the sense in self—forgetful of self for beloved God. One Spiritual Moon lit night of thoughtlessness in deep sleep state when 'Self' was completely absorbed in love of God the beautiful Who stimulated corresponding attributes in his *Swadhishtan* which automatically merged in the Universal Self at *Muladhar* to awaken *Kundalini Shakti* at the point of Inertia, symbolised by Black stone. God was pleased and opened the secret door of *Sushumna* and invited him through *Jabrail*, *Aql i Kul* Intelligence, *Mahat* in His presence. *Jabrail*, presented him 'Burraq' White horse of *Udana Prana* which transported *Kundalini Shakti* from *Muladhar* represented by *Swastika* four legs of *Burraq*, from the point of Inertia along *Sushumna* through vacuum of its Vertebra. The winged fury of *Kundalini Shakti* flying across *Qasari Nili Rawaq* Balcony of *Sahasradal Kamool* reached Peacock Crescent, Seventh Heaven, *Arsh i Majid*, *Mulk i Baqi*, *Sat Loka*, instantaneously. God *Sachchidanand* dubbed him with the robe of honour of his light or delight and devolved on him Executive Willpower of his awakened *Kundalini* and endowed him with the title of *Mohammad*—Worthy of Praise and returned him as a member of his Order of Prophet on earth to deliver his Message in accordance with the need of time and place in the cycle of evolution. His wife, *Khudejah* saw his luminous body on his return and she was the first to hear this Message.

and acknowledged him Prophet The Message is
 'There is only one God and all else is non-existence'

لا اله الا الله

एक जात अल्लाह की और कुछ भी नहीं

HUMAN PSYCHOLOGY

It is admitted by almost all schools of Philosophy, that अत एत सौ गत 'Man's attitude at the time of death determines the future course of his life. When Jiva consciousness prepares to depart on his journey of life after death with the repository of *Kundalini Shakti* his bent of mind leads the vehicle of *Udana Prana* with the predominance of *Prarabdha Buddhi* (destiny) to his proper destination in some higher Lunar or Solar regions for enjoyment of fruits of his good actions. Jiva consciousness being prompted by latent impressions wants to reincarnate on earth and descends along Ozone to find its way through the bacul of father to the womb of mother. The past impressions which are ready to work out in the coming life of foetus evolve out of its *Kundalini* and climb to *Sahasrdal Kanwal* through *Sushumna* and produce subtle light of innate thoughts called Fate *Prarabdha*. The wireless waves of *Prarabdha* to *Sahasrdal* are transmitted through this thought reproducing Amplifier vacuum bulb to crescent like concave lens of knowledge to form a focus of Pole star transpiring *Udana Prana* is consciousness *Prajnyan Virti* is enlightened by the reflection and

appearance of *Prajnyan Brahm* as Insight at the confluence of *Ida* and *Pingala* with *Sushumna* at *Ajne* or *Trikuti*, the entrance and exit of Real Self and *Jua* The Ego, *Ahankar*, the Actor has to be differentiated from *Jiva* consciousness, the Spectator. *Udana Prana* and consciousness descend along *Ida* and *Pingla* and scatter over whole Motor and Sensory nervous system to execute the orders of Will and *Prana* from brain nerve centres in waking state. When *chanchal Jiva*—consciousness feels tired by work and wants to retire for rest to the retiring room of the vacuum of heart, *Hridaya alash* it descends along *Ida* or *Pingla*, lingering through dreamland in the lap of *Udana Prana*, and merges in deep sleep state with *Nishchal Brahm*. While in dreaming state, *Udana Prana* recuperates exhausted parts with the energy evolved out of food by *Jatharagni* (gastric fire) and distributes it along *Vyana Prana*. *Jua* in subconscious state often descends to *Swadhisthan* as corroborated by sexual enjoyment during the sleep. *Jua* consciousness in identification with *Ahankar*, I am, appropriates all the functions of Will and *Prana*, voluntary and involuntary actions to himself and spreads over the whole world in various activities of life and returns after completing its circle to the dynamo of *Kundalini Shakti* to regain its lost energy. *Jua* carries with it the dynamic force of past latent impressions of coiled—up power of *Kundalini Shakti* which have the tendency of expansion and con-

traction and conservation into Executive energy by *Udana Prana* under the guidance of Insight for self-expression and fulfilment. The seat of *Udana Prana* is in Throat, *Vishudha*, and it pervades whole body. It is the vehicle for transmigration of soul, *Jiva*, with its dormant *Kundalini* and ready-made *Prarabdha* according to his bent of mind at the time of death, waits for finding favourable opportunity to reincarnate in the present circumstances in which he has chosen to put himself. The foetus is the combined result of cosmic-cum-creative impressions seeking expression out of father's *Kundalini Shakti* at *Muladhar* sucked in the Uterus by Mother-*Shakti* to develop five fold body for the budding *Jiva*. By the law of Uniformity of nature, the present physical brain and the requirements of the unfolding *Jiva* are suited to each other's purpose, but there must be some slight difference between them. Either the physical brain or *Jiva* is highly developed, else no progress will be possible there. One of the two must be able to mould and lead the other. If the physical brain is highly developed, it will adjust the present *Samskaras* according to his lights and lead a Life of Understanding. But, if *Jiva* is advanced, it will thirst for *spiritual knowledge* for higher evolution and try to lead the Life of Soul.

Temperament, *Swabhava*, is the wire on which the beads of thought are strung. It shuts us in a prison of glass which we can not see and whose boundaries we never pass. Temperament

prevails over time, place and condition (causation) and is inconsumable in the flames of religion. Some modification the moral sentiment avails to impose on the mind but individual texture holds its dominion and pots all religious mindedness to route in the absence of Self knowledge. Temperament is the veto power in the constitution very justly supplied to restrain opposite excess but absurdly offered as a bar to God's *Shakti*. When soul predominates all subordinate powers of mind sleep. On the mental plane temperament is final verdict. Into every Intelligence there is a door, I at *Ajye* which is never closed and the Creator passes through it. It is open to every body at all times to surrender his egoistic consciousness and instantly God comes in and determines his actions according to his *Svabhava* temperament, which is controlled by God like a wire puller at whose command the puppets of three *gunas* of *Prakriti* *Maya* are performing all actions in this world though body consciousness *Ahankar* appropriates them to itself.

मैं अन्तर्यामी साकिन हूँ हूँ पुतली नाच नचाता हूँ
हम सूत्र तार किलावे = हिप हिप हुरे हिप हिप हुरे

The subtle light of knowledge (*Gyan*) received through education and lens like Crescent of knowledge to form a focus of Pole star of consciousness which sends forth emotions in the form of tendencies to be reasoned out by intellect and Egoistic self passes its judgment at heart whose decrees are executed by Will at *Ajye* can

trolling brain-nerve centres connected to the corresponding organs of sense and action. The sum-total of this awakening or consciousness is called *Jiva*, I am, Agent idea, through the agency of *Udana Prana*. When it shines through Reason, it is Spectator and when it works through Will it is Actor. Ordinarily *Jiva*-consciousness is either Spectator or Actor, but never both at the same time. Habitually he is Actor and enjoys the fruit of his actions. This attitude greatly hampers his progress for higher evolution and self-expression. Therefore, Practical *Yogi* distinguishes between these two functions mentally to bring them under the control of Insight and identifies himself with the Spectator.

With this object in view he abstracts his consciousness from outgoing posts of senses by listening to the music of '*Anhad-Ajaya Jap*, at heart and concentrates his mind on the lotus of heart to a self-luminous-point of 'Self' in the vacuum of heart at the seat of *Nishchal Brahm* in deep sleep or ecstasy of *Kevalya Samadhi*. On awakening from *samadhi* or deep sleep, the consciousness returns along *Ida* or *Pingla* to the waking centre. *Ajne*, 'Observatory' and Self comes by Royal-road—silvery line of *Udana Prana* between heart and head, as Insight to supervise the functions of Will and *Prana* through four *Antah-Karan*, five *Pranas* and other supplementary senses and organs. The Insight partakes of the attributes of That changeless One, *Nishchal Brahm*. The consciousness is

a sliding scale of *Chanchal Jua* which identifies itself at one time with *Nishchal* 'Reality and now with the flesh of his body, *Prana*, mind, intellect, life above life in infinite degrees. The criterion for determining the dignity of consciousness is, whether it has done any deed as Spectator or Actor. In order to live as Spectator, the consciousness tries to alienate and abstract itself from the entanglement of thoughts and brain centres, but *Ahankar* identifies it with senses and organs for its own gratification. The Actor is burdened with the duties and responsibilities entailed upon him by his superiors, awaiting with an anxious heart the success or failure of his laborious undertakings and feels happy or sorrowful at every turn of events, for or against, beyond his control and is deeply affected by the frowns and favours of his superiors, whereas, Spectator is above the turmoil of performance and enjoys both, good and bad results impassionately, as they present themselves in due course of nature and is one with the Judge and Director of Universe, his own Real Self.

Just as you can not get rid of surrounding frost, except by ascending higher and higher, so, this consciousness in order to escape the influence of *Ahankar* and its identification with concomitant variations of thoughts and feelings, rises higher and higher on the ladder of *Udana Prana* following Star, accompanied by *Anhad Shabd*, Eternal-music until, it reaches a point, where *Ahankar* has exhausted its strength and lags behind and consciousness remains pure and simple as Insight. At this point consciousness expands and bursts.

forth into Super-consciousness and goes 'on expanding and magnifying into Infinity, as it gathers strength from the awakened *Kundalini* below. The other course is that the sun of Reality shines strongly by its own grace to dispel frost of Ignorance in the case of chosen few only, such as *Awatars*, Prophets, Reformers, and Conquerors.

हृद हृद करदे सब गये ये हृद गया न कोये
हृद वे हृद मैदान मे रहयो कबीरा सोये
हृद टपे सो ओलिया वेहृद टपे सो पीर
हृद वेहृद दोनो टपे ताका नाम फकीर
(टपे-फाँदे)

महरम होय सो जाने साधू एसा देश हमारा
वेद कतेव पार नहीं पावें कहन सुनन से न्यारा
जो चल जाय मृल्ल जहाँ दसैं आगे अगम अपारा
कहत कबीर तहाँ रहन हमारी कोई बुके गुरमुख प्यारा

The Insight being eliminated and standing apart from five layers of the body (*Koshas*) enjoys comprehensive view of 'Supreme Self-beyond,' and takes flight to that 'Alone,' being reinforced with awakened Love from heart and awakened *Kundalini* rises higher and higher, until it is lost in super-conscious state of Infinity, as the sight of God. But, before attaining this permanent state, Insight descends by the vigorous law of reaction, being still under the province of *Maya*, along *Udana Prana* which is the medium of transmitting Life, Light and Love in all the seven centres and five *Koshas*. The Insight is consciousness with its characteristic non-attachment and indi-

fluence and surveys the constitution as a whole and pervades through it to work along *Udana Prana*. On descending consciousness hangs over head is crescent or concave lens of spiritual knowledge or Halo and enlightens the Selfless, vacant heart with its cooling light (*Shanti*) and reflects on Pole-Star centre of volition and the innate thoughts react on brain—nerve centres to be translated into actions

ADJUSTMENT OF LENSES

Absolute Reality descending along *Udana Prana* passes its Life Light and Love, through concave reflector or mirror of spiritual knowledge and forms Lthereal image of *Sachchidanand* in the recess of heart which gives clue to realize That by applying the scientific theory of Reflection enunciated by Practical wisdom (*Gyan*) to follow the shortest route of *Abhed Bhakti*, Oneness, by complete surrender, is the highest form of devotion for Self-realization. When prompted by love of God, the devotee fixed in heart peeps into this concave mirror of spiritual knowledge, he sees his own 'Self' enormously magnified in infinite space, *chid alash*. If he realizes himself to be one with this Universal Self, he finds peace and is happy in his own Self, but is terrified if he looks upon it as a separate Entity from himself, whom he worships and adores in all possible aspect of a vigilant Master. The light of *Sachchidanand* falls on the convex lens of Self at *Swadhashthan*, stimulating dormant impressions to converge along the light

of *Udana Prana* to a focus of 'star' in heavenly-fire hissing 'I am That,' 'So-ham' and infuses life by conserving them, through the process of Atomic disintegration, into creative energy of '*Kundalini Shakti*' at the seat of Universal Self, Mahadev, in *Muladhar* centre. By the mental attraction and repulsion of *Swadhishtan* and *Muladhar* centre *Udana Prana* attains the point of Inertia, in Self forgetfulness of love and the awakened *Kundalini-Shakti* climbs up to *Sahasrdal* and is happy with Shiva—the Benefactor, on the Sofa of Oneness, *Sauj-Sej*, and works at *Ajne*, for the advancement of happiness of the world by executing the Will of her Lord.

When Insight has succeeded in merging the knower into knowledge (*Gyan*) at the focus of Pole-star by adjusting the concave (negative) lens of spiritual knowledge and Lover emerges beloved in heart, to be focused at the point of Inertia, by evolving equal degree in the convex (positive) lens of love, at *Swadhishtan* in apposition to the former, which on the surrender of Self come face to face, so that Insight peeps through both lenses, Normal and Real state of *Sachchidanand*, Personal-God, on seventh centre, *Satyam*, who graces to open secret-door of *Sushumna* like that of womb at the point of Inertia between *Swadhishtan* and *Muladhar* centre. The creative energy together with Insight recoils to *Sahasrdal Kanical* to be transmuted into Executive Will-power at the disposal of Personal God, who devolves it on the awakened Self at *Ajne* for exc-

cutting the plan of work designed by him for the evolution of human beings of that time and place in the cycle of prosperity.

जमाने में तेरी शोहरत है और पर्दा नहीं है तू !
 जहाँ मरता है विन देखे मेरी जा वह हसीन है तू ॥
 खुदी को अपनी जर खोया तो पाया आप में तुझको
 मेरी आँखों में पिनहों है मेरे दिल में मर्का है तू
 किसी की क्या यह हस्ती है जो तुझको आँख से देखे
 नजर बाजों से पुछो तो कोई किसला नहीं है तू ॥
 निष्कल ने दिया रक्सा है तुझ को मेरी आँखों में
 उठा सकता नहीं धरे नजर यह लाजनी है तू ॥
 जगह तेरी मुकरिर वह करे जो कोई काफिर हो
 न बालाये फलरु है तू न बालाये जमी है तू ॥
 यकीदा जिसका जेसा है वही तेरी भी हालत है ।
 मेर नदबूज शक है तू गुमान है न यकी है तू

SILK WORM

Evolution of human mind resembles the stages of development of a Silk worm. Nascent mind holds Divinity within the heart. Like the development of a Larvae into Caterpillar, it develops into human mind and spins out double thread of thoughts and emotions from the vaults of mind and encloses itself in a reticulated web like cocoon of self imposed duties and circumstances of his own creation, which he regards too precious to be sacrificed, though he may have to sacrifice himself. Thus to obtain silk the outer crust of worm for sense enjoyment, they lose

sight of Reality within and kill the Larvae in the boiling water of worldly wisdom.

यह जिस्म अपना तो पै प्यारे तस्ववर महज है तेरा
हमारा क्या विगड़ता है अहा हा हा अहो हो हो

Only those who wait and watch till Larvae developes into Chrysalis by its natural growth and bursts the cocoon of entanglement of name and form, *Maya*, and finds itself free again, leaving cocoon or mental coil behind it flies in Infinite *Chid-akash* as Butterfly, *Param Hans* in *Parmanand* and realizes that the Self of man, in the recess of heart, is the same *Sachchidanand*, Personal God, with metaphysical frame of three *gunas* and five elements of which the universe and human mind and body is composed.

चादर झीनी झीनी धीनी

अष्टकंवल दिल चर्खा डोलते पाँच तहर गुन तीनी
नो दस मास विनत में लागे मूर्ख मैली कीनी
जब ये चादर बन कर आई तब रंगरेजे दीनी
शील सन्तोष का रंग लगा कर स्वगुर ने रंग दीनी
जिन ओढ़ी तिन मरम न जानी मैली कर कर दीनी
धुव ओढ़ी प्रह्लाद ने ओढ़ी सुरदेव ने निरमल कीनी
दास कयीर जवन कर ओढ़ी जयो की त्यों धरदीनी
तलाशे. यार मे आया है शुद्ध ऐसा मजा
आपक, खोदुं उसी को उमर भर दूँदा करूं
उमर भर के ईशक ने लेने के दो चिजे मिलीं
इक तस्ववर यार का और राज जजबय ईशका

The beauty of this Celestial phenomenon of *Sachchidanand* in the heart of man lies in this, that all lovers of Egoistic-consciousness who look upon it from different angles of vision and stages of evolution feel and realize that Personal God is looking face to face with smiling eyes and His sight becomes their Insight. The inexpressible joy of Oneness bursts forth into continuous laughter and declares with unflinching zeal the fundamental truth, *Aham Brahm Asmi*, 'I am that,' *Anaḥ Haq*

मैंरा दिल वही दिल रूपा भी वही है
जो है मुदह मुदा भी वही है
सुना है यह भलाह वालो से हमन
जो सब से जुदा है मिला भी वही है
जो सब से मिला है जुदा भी वही है
जो दरे ज़िगर है टका भी वही है
मरज भी वही है शका भी वही है
बजूद एक ठहरा वो फिर क्या है किगडा
खुदी भी वही है खुदा भी वही है
खुशी भी वही है राम भी वही है

He wears the crown of three jewels, Sun, Moon and Star, *Sat, Chit, Anand*, which shine in the light of *Nirgun Brahm*, Impersonal Lord shedding Life, Light and Love from the halo of Self realization.

I. *Sahasral Kannal*—the thousand petaled lotus, Sun, on the awakening of *Kundalini Shakti* shines behind the back of head and throws

spiritual halo of Majesty, *Jalal* of Executive Will-power over the face and stands for existence, सत् of *Sachchidanand*.

II The *Parnav Bind*, Pole-Star, shines at *Trikuti*—the junction of *Ida*, *Pingla* and *Insight* and the inverted focus of both eyes, *Tapah*, *Ajñe* connotes consciousness चित् of Personal God and denotes knowledge *Sanjyan Virti* of *Jna Atman*.

III The Crescent, Moon, on the cerebral, is sprinkling its cooling balm of moon light of spiritual knowledge, emanating Peace (*Shanti*), Happiness (*Anand*) and adds *Jamal* (beauty and love) to *Jalal* (Majesty) of the face. These three luminaries shine in full splendour of Self realization with the light of *Sachchidanand Paramdham*, Impersonal Lord who is manifesting in the person of Perfect Man whose eyes divulge the open-secret within.

मैं तोय देखूँ तू मांय देख, देखत देखत ऐसा देख
मिट जाय धोका हो जाय एक
यार मेरा मुक्त मैं है मैं यार मैं हूँ बिल जरूर
वस्तु को यों देखल क्या और हिजर नाकर जाम क्या
तुक्त मैं और मुक्त मैं तू आँखें मिला कर देख ले
और अगर देखे न तू तो मुक्त पै है ईलजाम क्या
पुखता भगजों के लिये है रहनुमा मेरा सखुन
आशिका हासिल करेंगे इस से सरदे खाम क्या
सशि सूर पावक को करे प्रकाश से निज घाम दे
इस चाम से तज नेह को उस घाम कर विश्राम वे !!

आशिक लखावे सेन जो लख सेन को कर चैन वे !
 तू आप मालिक खुद खुदा कियो भटकदा दिन रेन वे !!
 भासे ग्यानी सुन प्राणी नेक न धर धिरवे !
 आपा मुलायो जग बनायो आपनी तकसीर वे !!

سوز آنکه دم دلم من و کمال کبریا ئی -
 که سوائے حق نه بیکم موجود فی تنای -
 همه این صفات و ذاتم که باعادم شهو دست -
 بخدا که ارست پیدا یه لیس ماسوری -
 نظر بصورتم کن' نه نگاه دیدہ دل -
 که نمایند سراپا همه جلوه خدای -
 همه تهمت است بر من که تو گوئی مسلم من -
 نه من مذمت این من ز خداست خود تنای -
 همه دلمی و نارست که بصورت زیارست -
 چه نیاز شان خاص است دشمن دگر بای -

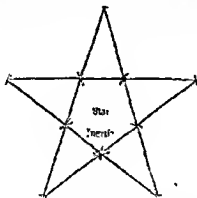
SELF-EXPRESSION.

वनदो राम नाम रघुवर के ! हेतू कृपान भान हिम करके !!
 सशि सुर पावक को करे प्रकाश सो निज घाम वे !
 इस घाम से तज नेह को वस घाम कर विभाम वे !!
 आशिक लखावे सेन जो लख सेन को कर चैन वे !
 तू आप मालिक खुद खुदा कियो भटकता दिन रेन वे !!
 टुक निन वृक्षानन्द को जग गिरते हो पार वे !
 आपा मुलायो जग बनायो आपनी तकसीर वे !!

Undifferentiated Reality (Nishchal Brahm)
 is illumining Sun, Moon and Star of ॐ, out of
 these ॐ represents Sun, — *Matra* represents Moon

and Dot, *Bindi* stands for spark of Fire and Star in *Pinda* and *Brahmand*. The Sun of Knowledge sheds its lustre on Moon of *Anand* infusing consciousness (*Ohit*) in this concave lens and its light converges into a focus of star, 1. *Parnava Bind* at *Ajue*, 2. *Jna Ataman* at heart, 3. point of Inertia, tenth secret door at *Tirbeni*, imperceptible confluence of *Ida* and *Pingla* with *Sushumna*, in human body between *Muladhar* and *Swadhishthan* centres.

सुरव शब्द एक अंग कर देखो विमल बहार !
 मद्ध सुपमना के तिल घसे तिल में जौत अपार !!
 कर नैना दिदार बदन बिच पियारा है !
 नौ दरवाजे प्रगट ही दिखें दसवों कर दिया बन्द
 कुलक जड़ तारा है ! कर नैनादिदार बदन बिच तारा है



'Star', in Theosophy, proclaims, 'Behold, I come quickly.' It is the secret charm of Free Masonry. It presents Metaphysical formulae

and a puzzle and riddle to be solved only by those initiated in the Order of Star. Star represents nine centres in human form and the riddle requires to cross the nine points one after the other, by striking every third point each time, without beginning from the one that has already been struck off, so that one point is left out in the end, 10th secret door, through which awakened *Kundalini Shakti* climbs up to *Sahasral* centre for conservation into Executive Will-power at the disposal of 'Awakened Self.'

From Metaphysical point of view three tri-unity of centres are located in human constitution, according to their inherent attributes of *Gyan*, *Bhakti* and *Shakti*, which are sub-divided into *Raju*, *Tanu* and *Sattar gunas* and evolve causal, subtle and gross bodies. *Atman*, Self, witnesses and illumines these changes in deep sleep, dreaming and waking state. Each point is the centre of *Dharna* (concentration) which develops into *Dhyana* (meditation) and *Samadhi* (absorption) by constant application of mind. These three become One in *Sanjyam* (confluence) with the appearance of *Udana Prana*, at last the point of Inertia opens tenth door for carrying away *Kundalini Shakti* along *Ida* and *Pingla* or *Sushumna* to *Ajne* for its excretion and fulfilment. Each starting point is struck off or awakened by *Sanjyam* in the next turn and beginning may be made from any one centre according to personal aptitude or the course advised by Preceptor. *Sanjyam* is practised at every succeeding centre, till each of them blossoms like lotus in the presence

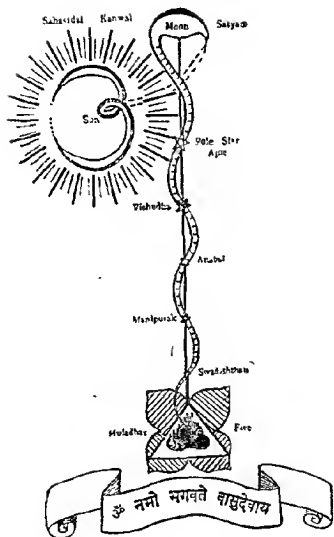
of Sun of Reality which is focused through the Crescent Reflector of Moon, *Satyam*, on the top of head, at 1 *Ajya* 2 *Anahat* 3 the point of Inertia, between *Suadhuskthan* and *Muladhar*. These three stars stand out prominently in the horizon of Insight intermingling their light of *Gyan Bhakti* and *Shakti*, with the light of सच्चिदानन्द Sachchidanand who illumines Sun Moon and Star in *Pinda* and *Brahmand*.

In *Pinda* (human body) Absolute Reality is shedding its lustre (Light, Life and Love) on the concave lens of consciousness formed out of evaporated aspirations from heart transforming it into light of Reason and forms Ethereal image of Reality in the vacuum of heart with a spark of Love. The worked out aspirations settle down at *Suadhuskthan* as dormant impressions where they take the form of convex lens of Love (lust) through which rays of Life pass from the Sun of Reality to converge at a focus of 'Star' and rouses heavenly fire of *Prana*, at the point of Inertia. This 'Star' is a miniature sun with all the properties and qualities of Original sun and gives clue to trace back the sun of Reality, when seen from the point of Inertia through Normal produced by adjusting concave and convex lenses in opposition to each other, and also opens the secret door of *Sushumna* for the climbing up of awakened *Kundalini Shakti* to *Sahasral* at the disposal of Insight of the man of Self-realization.

The Crescent concave lens on the top of head is bound by limitations of knowledge and is waxing and waning by nature, and is sub

ject to eclipses of body-consciousness and passing clouds of emotions and is dependent upon the sun of Reality for light. Therefore, the sun of God realization is beyond the reach of light of knowledge, proceeding from the Crescent. Though it is a great help during the night of Ignorance, which comes to an end, like the rotation of earth round the sun, with the change of the angle of vision of consciousness by the grace of *Guru*, who appears at the break of dawn of spirituality in crimson robe of an Ascetic for the transformation of body-consciousness into Soul-consciousness.

The power of reasoning and light in the lamp of Intellect is borrowed from the sun of God and the wick of Intellect burns and lits up the night of worldliness in the expectation (love) of the sun of spiritual knowledge. Just at the break of dawn, the lamp goes out with a glow, so they never meet. The light of Intellect comes to an end when spiritual light dawns upon man by the grace of *Guru*, then how can the lamp of intellect give any account of the sun of God-consciousness. The Moon of knowledge and lamp of Intellect is the only guide (light) during the darkness of night of Ignorance and worldliness, though they patiently lead a man to the happy dawn by Faith in the Goodness of nature, but can not face the sun of Spiritual knowledge. Because, the lamp expires and extinguishes before day-break with a glow and the light of Moon merges in the light of Sun, when Sun of Super-consciousness rises in horizon by the rotation of earth and vanishes the dark-



ness of Ignorance from the succeeding physical, mental and intellectual planes of consciousness, and the self effulgent light of Real Self envelopes the face of earth, and enlightens the heart and sparkling eyes of the man of Self Realization.

The bride of intellect yearns to see the face of her Lord Self knowledge, but when he comes face to face, she hides her face behind the veil of separate consciousness with a glow of bashfulness out of modesty though in the prevailing Self forgetfulness of love, she becomes one with Him and shines forth the light of Intuition and Inspiration from the sparkling eyes, full of confidence in the goodness of Almighty Providence.

The two hemispheres of manifested and differentiated Reality & representing *Purush* and *Prakirti* become united in the love knot of *Mahat*, *Apra Prakirti*, *Mol Maya*, at the point of Inertia in *Nishchal Chudakash* and the conception of *Karan Chanchal Brahm* took place in the womb of world's mother *Shakti Maha Maya*, ज्ञान nothingness, vacuum and *Adam Foetus* of *Karan Brahm*, First cause *Khuda*, God evolved placenta of *Hiranya garbha*, from the equilibrium of three attributes of *Sat*, *Chit*, *Anand* and projected creation *Srishti*, with the differentiation of three *gunas* of *Prakirti* *Sat*, *Raj*, *Tam*, by its primal desire to become Many, giving out a flash of *Udana Prana*, ego which reunited with three *gunas* evolving six centres in their spiral descent and manifested this material universe of five elements. The union of *Purush*

and *Prakirti* brought about by *Maya*—with the desire of Self-expression at the point of Inertia, tended rays of sun of consciousness to converge and pass through Moon-like concave lens formed by the hood of serpent of *Kundalini Shakti* to a focus of Pole Star for involution. This serpent of *Prana Shakti* (Kinetic energy) being prompted by desire for manifestation, let off its tail from its mouth in spiral descent, evolving inherent quinties at six centres, *Ajya*, *Vishudha*, *Anahat*, *Manipura*, *Swadhishtan* and *Muladhar*, till Egoistic-Self kindled cosmic-fire in the four petaled *Swastika* 卐 to rouse dormant *Prana Shakti* in living organism for the propagation of its species or the climbing up of *Kundalini Shakti* from the point of Inertia, to be attained by *Udana Prana* in forgetfulness of love craving for the union of Negative and Positive poles separately charged by the Battery of lust and the awakening of *Kundalini Shakti* by the meditation of *Om Namo Bhagavate Vasudegave* ॐ नमो भगवते वासुदेवाय. *Udana Prana* formed the focus of sun as star to rouse *Kundalini Shakti*, through convex-lens of *Swadhishtan* and kindled smouldering-fire in *Muladhar*. The reciprocal action and reaction of *Swadhishtan* and *Muladhar* centres opens the lock-up of *Sushumna* at the point of Inertia for the awakened *Kundalini Shakti* to climb up to *Sahasral Kanu* through the vacuum of Vertebra for transmutation into Executive Will-power at the disposal of Insight of awakened Self at

Ajya for the advancement of happiness in general and evolution of whole creation. The extremes of both hemispheres meet in Infinity, Undifferentiated, *Nishchal Brahm* which illumines this Trinity of Sun, Moon, and Star (tre)

NOTHINGNESS

नथा कुछ तो खुदा था, कुछ न होता तो सृष्टि होता
हुवोया मुझ को होने ने, न होता मैं तो क्या होता

'God created the world out of nothing'—*Bible* The apparent *shoon* शुन, *Maya*, nothingness in the knot of *Mahat* has *Nishchal Reality* behind it as its back-ground, *Adhishthan*. The Potential energy, Supporter, husband, *Hiranya garbha*, *Karan Brahm*, Sun, heavenly fire was at rest in sound sleep (*Shukhpat*) at *Muladhar* and when it was disturbed by inherent desire for manifestation, it found itself displaced as kinetic energy *Prana Shakti* in the womb of world's mother *Shakti*, *Hiranya Garbha*, *Paryapat*, Moon, Water in dreaming state at *Swadhashthan*.

The kinetic energy in sub-conscious state reverted with a negative force to resume its position of Rest at *Muladhar*, but receiving the seed of Potential energy in its womb receded back with the momentum of positive force to the square of that distance at *Manipural*, Navel wakeful state and gave birth to manifold universe. This knot of love, symbolised by *Mahadev*, *Shimbin Uman* between *Purush* and

Prakirti has encompassed *Shoon* शुन vacuum, *Maya* in *Chid-akash*, *Nishchal Brahm*, to project *Prana* from the coiled up *Shakti* of *Huanyt Garbha* (cosmic-energy) for the manifestation of Universe

Many philosophers wonder, How ' the world can come out of nothingness, because they miss the Reality behind it, which is the background, *Adhishthan* of this seeming-nothingness, *Adam*, *Shoon*, शुन vacuum as they understand it. The seeming nothingness out of which this universe has projected or evolved is the causal body, *Karan Sharir*, cosmic energy involved, *Tamuguna* in *Sukshpat* state of no dreams, *Anand-maye-kosh*, seed, ice, glacier, *Avidya*, (*vidya* involved) Ignorance, *Maya*, primal desire

Under the influence of Sun of Reality, *Nishchal Brahm* and without any effort on its part

1. The ice of Ignorance (*Avidya*) melts into a stream of Crystal water of *Prana*, running down the mountain side rapidly for involution

2. The causal body, *Karan-Sharir*, *Tamuguna* projects subtle body (*Saksham Sharir*) *Rajuguna*

3. The deep sleep state (*Sukshpat*) produces dreaming state and subject and object leak out of it

4. The Equipoise, *Anand* gives place to vacillating state of mind, *Antah-Karan*, which is happy and sorrowful at times.

5 The seed of *Prana Shakti* sprouts forth as a plant at the point of Inertia, *Chalaza* of seed, by the action of heat and water from *Muladhara* and *Swadhisthana* centres respectively

In the next forthcoming stage, the mountaneous stream flows on the plains as a navigable river and proceeds towards the ocean of Oneness. There is no image of the Sun of Reality reflected in *Tamuguna* state of Ice (animal life) or *Sattavaguna* state of vapours (Gods) but it appears only when Ice melts under the influence of Sun of Reality and flows as calm and limpid water of the river of human mind. When the water of mind begins to evaporate owing to the heat of Sun of Reality by Austerity it is carried away to the higher regions by Monsoon winds of *Udana Prana* and descends on the top of mountains as snow, causal body to complete the cycle of involution and evolution and transmigration.

Dreaming state gave rise to wakeful state and lust, anger, greed, attachment and vanity made their appearance out of deep sleep of *Avidyā*, Ignorance, as Subject and caused the phenomena of manifold activities of world as 'Object'. Sun of Real Self reflected in the lake of mind *Antahkaran* as the Self of man, and flying clouds of *Maya* over shadowed the sun of *Atman*, Reality, but *Sattvic Buddhi*, Balanced mind cleared the atmosphere by the gust of Practical wisdom and gave impetus to the reflected image of 'Self' for Self Realization by tracing back the Sun of Reality through its reflection in the lake of mind.

The seed brings forth tree, bearing flowers and fruits which hold within them the seed out of which the tree has evolved. The tree returns to the state of seed after completing the cycle of evolution and seed has the same capacity and aptitude of production as the original one. If you break-open the seed, you will see nothing therein, but, where you see nothing there lies all the power and microscopic impressions of previous manifestations coiled up in the vacuum, womb, of creative energy of *Kundalini Shakti* in deep sleep state.

Five senses and thoughts (*Ohit-virtis*) are fatigued with work in wakeful state at *Ajñe* then Local-Self-consciousness retires for rest in Sweet-sleep along *Ida* and *Pingla nadi* and becomes the 'Subject' (mind and intellect) of dreaming state which creates mental 'objective world' as his play-ground ; but soon after exhaustion overpowers the dreaming subject, who merges in deep sleep state (*Sukhpat*) of *Avidya*, sub-consciousness in the recess (vacuum) of heart or swings in the cradle 'of *Prana* between *Swadhishtan*' and *Muladhar* seeking and outstripping the point of Inertia, in the absence of self-surrender at the feet of Lord. Next along with Subject the whole of mental phenomena vanishes and absorbs in *Udana Prana*, causing seeming nothingness by the absence of dreams and *Chanchal Jiva*—consciousness in self-forgetfulness becomes One with Bliss, *Parmanand* of *Nishchal*, Real Self in *Turiya* as the one witness of foregoing stages.

I am the Monarch of all I survey
My right there is none to dispute

सुश सदा दुनियाँ की छत पर हूँ तमाश देखता ।
गाह बगाह देता लगा हूँ आरिफों की सी सत्ता ॥
हम तो हम हैं और यह सब है हमार सामन ।
कह दिया ललकार कर अपनी खुशी यों राम न ॥

The ignorance of Real Self, (*Molauddya*) remains in fact as the seed of Ignorance is not destroyed in *Sukhpat*, deep sleep but in *Turyatit* Super consciousness. Therefore *Jna* consciousness sprouts forth again by the law of compensation (*Karma*) under the influence of *Maya*. *Jna Atman* having drunk deep at the fountain head of *Anand*, Bliss in *Sukhpat* deep sleep state of thoughtlessness, comes out again owing to inherent latent Ignorance of its Real nature and being tired of rest leaks out subject and object for their play in dream land but retains reminiscence of *Anand* happiness and certifies it with his mind and intellect in perfect faith about the truth of that super conscious state in the ensuing wakeful state. In order that the above statement about the negation of separate consciousness and absence of all dreams in *Sukhpat*—deep sleep state of thoughtlessness may be true without contradiction in terms some one, at least Insight, consciousness with drawn from bodies (*Koshas*) must be present there as an eye witness to certify the fact of nothingness and the presence of *Parmanand* (Bliss) in the light of super consciousness of

Turiya-stit. Insight, being one with the source of All-happiness, at a time, when separate consciousness (I) was absorbed in Self-forgetfulness of deep sleep state of thoughtlessness, feeling itself One with Real Self, *Nishchal Brahm* but comes out again in the ensuing wakeful state and deposes as to the truth about barrenness of Causal state (*Tol audya*) which is pregnant with the foetus of this Universe *Hiranya Garbha* for its manifestations.

१. पौड़ी हती पलका पे मैं निश ध्यान,
 और ग्यान पिया से लगाये ।
 लाग गई पलकें पल सों,
 पल लागत ही पल मे पिया आये ।
 जैसे ठीक उनके मिलवे को,
 जाग पड़ी पिया पास न पाये ।
 मीरन और तो सोन के खोवत,
 हूँ सखी पोटन जाग गँवायो ॥
 प्यारे नहीं मिटत मेरे जिया की कमक,
 तन मन धन सब बारुँगी उनपर ।
 जो कोई दिखादे मोरे पिया की कलक ।
२. मोय सोवत श्याम जगाय गयो,
 कछु नेन सेन चलाय गयो ।
 सपने में कलक दिखाय गयो,
 मुत्त मोर मोर मुसकाय गयो ।
 छव देख पिया कि मैं दंग रही,
 सब मन की मन मे उमंग रही ।

- न वह उचग रही न वह तरंग रही,
 वही रोम रोम रंग छाया गया।
 दईव, मारी गई मोरी नौद छट्ट,
 फिर पायो पिया को न अपने निरुद।
 घबरा के उठी देखन भटपट,
 कित जाने वह राम भिलाय गया।
 अब आयत नौद न जात जिया,
 सरी कैसे मिले देखन को पिया।
 चलो हूव मरे गहरी नदियाँ
 यही राह मिलन की बताय गया।
 वो रोये से होत है राम कहा
 मिट जाय तू ता मिटे भगडा।
 उसे इ० उव दूढत फिरत कहा,
 वह तोई मे देख समाय गया।
- ३ सोते से जाग पडो यार नहीं पायो बगल में
 ढाल तलवारियों खुटो पै टगी बरछी अधर धरी,
 राम नहीं पायो बगल मे
- ४ नेस्ती हस्ती हे यारो और हस्ती कुछ नहीं।
 वे खुदी मस्ती है यारो और मस्ती कुछ नहीं।
 अपनी करूँ तलाश तो उसका पता मिले।
 हो जाऊँ बेखबर तो उधर का खबर मिले।
 दिया आपको मैंने इस वास्ते रो।
 न समझे कोई यार स गैर मुझको।

REMINISCENCE

I was lying on a sofa in contemplation of my beloved *Ram*—husband and was soon transported out of body consciousness, in sweet slumber to thoughtlessness of *Sukhyat* and *Smadhi*, by Insight and had the vision of Divinity which is so strikingly beautiful that I was fascinated and fired with love and tried to embrace him, but this effort arising out of body-consciousness woke me up and missed my beloved husband, *Ram* from my side to my utter disappointment.

When this dreaming 'Subject' has been laid aside in sound sleep (*Sushapti*) and the sword of Mind and shield of Intellect are hung over the peg of thoughtlessness in the retiring-room (*hirda-akash*) of heart and in sub-consciousness *Jua* slides down to *Suadhishtan* where it swings in the cradle of *Prana* between *Suadhishtan* and *Muladhar*, seeking and out-stripping the point of Inertia, unless Superintending Insight fixes there spear of *Idana Prana* by the grace of All-merciful Providence for the awakening of *Kundalini Shakti*.

The only way left open to 'Self' is to sink all thoughts of separate-consciousness and dive deep in the ocean of thoughtlessness (*Ghan-Shushapti*) and become one with *Ram*, Universal Self at *Muladhar*, in the bliss of God-consciousness at the altar of point of Inertia for the surrender of Egoistic-Self (*Ahan'ta*) at the feet of beloved *Ram*, Personal God.

The Insight balances the scale-paues of *Gyan* (God-consciousness, and *Agyan* (body-consciousness) at the point of Inertia in super-consciousness, 'I am That,' with the recitations of 'So-ham' *Ajapa-Jap* along respiration. But the assertion of Ego and persistence of separate consciousness not to sacrifice itself at the altar of love, lowers the scale of higher consciousness to sub-consciousness which goes down to the dreaming and wakeful states along *Raja Pingla* and *Tamu-Ida* currents of *Prana* arising between *Suadlushtan* and *Muladhar*. The kind and merciful look of the beloved *Ram* puts its weight in the scale—pan of *Gyan* (soul consciousness) and rouses dormant love to sum up his courage to sacrifice or surrender this 'self' for the awakening of *Kundalini Shakti*. Then the scale pane of *Agyan* (Ignorance) loses its weight and comes up again to the level of self forgetfulness in thoughtlessness of *Sukshmat* resuming *sattva* state of equilibrium of super-consciousness when the beloved *Ram* cheers him up with a smiling look and extends his loving hand to become onewith him (*Jna consciousness*) on the *Sanyas* of Oneness at the point of Inertia in *Turiya atit*, super-conscious state of *Paramanand*, Bills Absolute

सोई जाने जाहि देखो जनाई जानत, तुम्हें तुमही होनाई।

KANISHK AND ANARVACHNIYA THEORY CONTRASTED

In the Epic-making controversy (*Shash thranth*) Sri Shankar Acharya demolished Kanishk theory and upheld *Anarvachiniya* theory of *Ad—duait Vedanta*. According to Buddhist school of philosophy based on Kanishk theory, there is no permanent substance behind the qualities, as they are themselves competent to create this universe out of shoon शून्य seeming nothingness which is inexplicable. Swami Shankar Acharya convinced Mandan Misra of the Reality behind seeming nothingness as its basis and background under the Presidentship of Misra's wife. Misra yielded before his higher spiritual attainments and Self-realization and became his disciple. Misra's wife put questions to Acharya relating to the science of hirth which involved the secret of awakening *Kundalini Shakti*, but he evaded their answers under the cloak of leading unmarried life of a *Brahmchari*. The underlying secret is that those who have not differentiated between Impersonal and Personal God but believe in the existence of Personal God only *Sachchidanand*, *Chanchal Sargun Brahmi* for creation, by the union of *Purush* and *Prakirti*, fail to understand and prove, how, *Sachchidanand Sargun* under the influence of his primal desire, *Maya* has projected this manifested and qualified world out of nothingness in the love-knot of *Mahat*, *Apna-Prakirti*, a stage between unmanifested and manifested Reality, Impersonal and

Personal God. Nay he utterly fails to convince an Atheist, who does not believe in the existence of Personal God, *Chanchal Brahm* and a Permanent Essence, *chul—alash*, *Nishchal Brahm* is the basis of nothingness, *Maya* for the projection of this changeful universe out of three qualities of *Praliti* in union with *Purush*. The combination of mere qualities without the base of any Real substance behind it, can not produce something out of nothing, unless and until he has this secret opened and realised that Impersonal Lord *Nishchal and Niguna Brahm*. Undifferentiated Reality, Absolute existence, Eternal being, *دات اله* beyond *Shatchardand Sarup* is the basis of existence *सत्*, *هستی* and non existence *असत्*, *نہستی* in the love knot of *Uahat* between *Purush* and *Prakirti* which have united to project this phenomena of spual descent in seven stages of *Pinda* and *Brahmand* from three qualities of *Prakirti* out of the womb of Nothingness. That Reality beyond is to be realised by uniting the extremes of *Purush* and *Prakirti* representing two hemispheres of *قوس* in Infinity. The three attributes of *Sat*, *Chet*, and *Anand*, and *Sat*, *Raj* and *Tam* though intrinsically the same, when welded together under the hammer of Insight on the nail of 'Self' become One Impersonal Lord Absolute Being beyond Name and Form, Time, Space and causation. That Impersonal Self in super-conscious state of *Turiya-Ati* is illumining Trinity of Sun, Moon and Star of Om, in *Pinda* and *Brahmand*, Microcosm and Macrocosm. This Transcendental state of *Turiya* is Unchanging, Indivisible, Omniscience,

Omnipresence, Omnipotence, Happiness and Fearlessness. The first three syllables of A U M stand for Existence, knowledge and Bliss, Physical, Mental, and Intellectual planes, Genitals Heart and Head, *Jagrat*, *Sowpan* and *Shushupti*. *Nasut*, *Malkut* and *Jabrut* and fourth half Matra of Om is *Avyakt Nangun* and *Nishchal Brahm*. One permanent living essence *Chid—alash* the source and fountain of Air—like *Chanchal Brahm*. In *Turiya* *Lahut* & *Satyam* on the top of head *Jua* and *Sargun Brahm* become One in ecstasy—happiness of *Sulphat* and in *Turiya—atit* they transcend separate consciousness and differentiation between Personal and Impersonal God vanishes for ever. Super-conscious state of *Turiya* has all the incidence of wakefulness and *Nishchal Atman* pervading and prompting all stages stands aloof from them.

क्रिये हरसे हालत के गरचे निजारें,
बले राम तनहा था मुवलक इकाई।

This *Atman* is not realised by desiring alone but by the analysis (sacrifice) of Self at the altar of Self surrender 'Nehi Nehi,' 'not that, not that'. The Insight of Practical Wisdom (Vedanta) struck the Safety match of knowledge against the Phosphoric paste of *Kundalini Shakti* to kindle the fire of love and the light of wisdom given out by the burning stick of *Ahankar* vanished the darkness of ages for ever. One realises his own *Atman*, the last half syllable of Om, the Blessed Divinity that envelopes and enshrines Infinity,

the fountain-head that animates physical, mental and intellectual planes and manifests himself as this vast universe and witnesses all stage standing apart from them.

The subtle reverberations of A. U. M. proceeding from navel, throat and nose resounded back through Ether, *child-akash* to *Muladhar*, resembling peal of thunder, *Anhad*, and *Anad-Shabd*, loudest and eternal sound. These reverberations produced heavenly-fire, in *Prana-maya-Kosha*, comprising '*Bhur Bhuwa and Svaha*' centres, with the hissing sound of Serpent-fire, blazing in *Muladhar*, and the point of Inertia becomes prominent by practising '*Soham*' recitation along breath. Vibrations of *Anhad Shabd* sound like the notes of Wireless-message, in the Audio and Vision Amplifier vacuum valve of *Sahasrdal Kanwal* which receives Wireless transmission from *Muladhar* along *Udana Prana* through *Child-akash*, vacuum of Vertebra. *Sahasrdal Kanwal* is surrounded by a liquid to condense sound and light vibrations for volume control Crescent to be re-enacted through nerve-centres of the brains at *Ajya*, according to Spiritual evolution of the Self who transmits his Will along *Udana Prana* working his organs of Sense and Action, in execution of the plane of the Director of Universe. *Anhad Shabd* is to be distinguished from the allied sound of *Jathra-agni* burning in *Manipura* which can be heard by shutting the ears to resemble the sound of Railway-train crossing the iron-bridge. These Wireless notes of *Anhad*

Shabd develop into distant sound of Church-bell, while engaging the wide range of Attention सुरत they swell into heavy and loud peal of thunder and flashes of lightning and slowly end in the ringing sound of Conch-shell, producing ecstasy of Self-forgetfulness, when Insight, retraces its unknown source by taking a leap over the whole phenomena into Infinite *Ohid-Nash* and realizes *Nishchal Brahm* at the other extremity of echo and kindles heavenly-fire of Cosmos in *Muladhara* for the support and manifestation of energy in *Pinda* and *Brahmand*, with perfect calm and peace in the heart and head.

सुरत शब्द एक अंग कर देखो विमल बहार ।

मध सुपमता के तिल वसे तिल मे जोत अपार ॥

कावये दिल को मठराव मे सुन गोर से ।

आरही धुर से सदा तेर बुलाने के लिये ॥

महरम होये सो जाने साधू ऐसा देश हमारा ।

बेद कतेब पार नहां पावे कहन सुन से न्यारा ॥

जात बर्न कुल किया नाहीं, नाहीं सन्ध्या नियम अचारा

सुन्न मटल मे नोबत बाजे किंगरी चीन सितारा ।

बिन बादल जहाँ बिजली चमके बिनसुर शब्द उचारा ।

जो चल जाये वृत्त जहाँ दरसे आगे अगम अपारा ।

कहत कबीर तहाँ रहन हमारी कोई बूझे गुरमुख प्यारा

महरम होय सो जाने साधू ऐसा देश हमारा ।

WIRELESS-PRAYERS

Thoughts and actions of the life of Under standing are carried on by Telegraphic wires of Motor and Sensory nerves spreading throughout human body, being directed from brain centres at the disposal of Will at *Ajñe*. But the life of Soul supersedes it by carrying out its functions without the help of wires, sending thought waves in *Chid-akash* by Electro motive force of *Kundalin*. *Shakti* under the control of Insight. The seven centres or plexuses constitute wireless circuit. *Svadhishthan* the seat of Self is the repository of all dormant and latent impressions of previous rounds of birth and all sincere prayers are responded to from this wireless station. From the time of conception the decisions of *Prarabdhi* inherited from father's latent and creative impressions of *Kundalin* at *Muladhara* are transported by *Udana Prana* from Placenta to Embryo's *Svadhishthan*, then rise through *Chid-akash* vacuum of *Sushumna* in vertebra along Electro motive waves of *Prana* to wave Amplifier vacuum valve of *Sahasradal* lotus radiating thought vibrations form Volume control Crescent to brain centres attached to *Ajñe*, for the development of various parts, and to work out *Prarabdhi*, as he grows in life, yielding fruit thereof to be appropriated by the Ego or Insight as the case may be. Hence forward double consciousness of life of understanding and life of soul run parallel to each other, one prevailing at a time, without any

compromise, lead life to separate destination. The fruits of various thoughts and actions are classified according to their evolution by the mind, *Antah-Karan*, to take either course through proper channel of *Ida*, *Pingla* and *Sushu-mna* and undergo various stages of evolution in passing from *Mano*, (mind) to *Pranamaye-Kosha* at *Suadhishtan* centre. The devotional prayers and sincere thoughts penetrate to the vacuum of heart (Microphone) where thought energy is transformed into waves of *Prana* to be transmitted directly to the repository of dormant and latent impressions of *Kundalini Shakti* in *Suadhishtan*. Each impression carries its own solution or response in its womb to be evolved by *Udana Prana* for conversion into creative energy at *Muladhar* in due course of nature and Insight transmits them from the point of Inertia through the vacuum of *Chid-akash* to the Audio-vision wave amplifier vacuum valve of *Sahasral-lotus* transforming *Ojas* wireless-waves of high-frequency into thought reproducing vibrations through surrounding liquid condensor to volume-controlling Crescent for distribution to proper heads of work through *Ajne* according to the spiritual development of mind under the guidance of Ego or Insight, completing wireless circuit which inspires the Will at *Ajne* and imparts Faith in the heart of Aspirant who patiently waits and watches the response of Providence, having emptied his head and heart of Self-will in complete Self-surrender. More things are wrought by Prayer than this world dreams of,

WHEY

सर्वोपनिषदो गायो देव्या गोपाल नन्दन ॥

पार्थोवस सुधीर्भोक्ता दुग्ध गीता मृतमहत ॥

The *Upnishadas* are cow and Sri Krishna is the milk-man and thinking mind is the sucking calf and Gita is the life giving milk (Nectar) full of *Shakti*

Vigilant mind received this milk in the pot of heart on sieving it through Discrimination (*Viveka*) and boiled it over smouldering fire of Cosmos fanned by *Ajapa-Jap* of 'Soham' through respiration and cooled it in the air of patience and perseverance. Then thinking mind poured it in the earthen pot of temporal *Buddhi* sense knowledge and gave the *Jaman* (sour) of Spiritual power of Guru's grace, *Daya* and transformed it into pure white curd and evolved *Prana Shakti*, latent in the milk. The delicious curd of spiritual knowledge has fallen to the lot of human beings alone and not to lower creatures who instinctively suck their mother's milk for nourishment. The curd is soothing like words of wisdom which most scholars enjoy deliciously and fervently and gives them *Shanti*, peace of mind, to some extent. The cream of curd contains Spiritual Power and the water squeezed or left out by the curd is superfluous talk that comes out of religious bigotry, though outwardly it has the blue colour of love. The acidity of search after Truth decomposes hot milk of heated-discussions into water of superfluous talk.

leaving the cheese of well-established inferences settled after due deliberations. The compressed cheese is more invigorating when preserved in the form of religious books. But the men of Practical wisdom churn out Butter or *Nem* full of *Shakti*, vitality, out of curd by *Kundalini* Yoga practices, in which this curd is transferred from head to the pot of *Kundalini* between *Swadhishtan* and *Muladhar* and churning-staff of *Udana Prana* is plunged with its four petals of duty, धर्म wealth, अर्थ desire काम and salvation मोक्ष at *Swadhishtan* in the curd of dormant impressions of previous rounds of birth to evolve creative energy of Butter to be conserved into Executive Will-power of *Kundalini Shakti*. All tendency for dissipation of *Shakti* is watched and held in check by Self control. The churning staff of *Udana Prana* is attached to the pole of Vertebra by the practice of *Dharna* and *Dhyana* at *Vishnulha* (Throat) and *Manipural* (Navel) and is turned about both-ways by the rope of *Ida* and *Pingla* respiration reciting 'Soham' attentively and smoothly with every inspiration and expiration (*Poral* and *Rechak*) of breath, simultaneously, through both nostrils, i.e. *Sushumna* while churning is carried on from *Anahat* (heart) by the Insight. The heat of heavenly fire is generated by churning, which pervades and permeates every particle of the contents of the pot of *Kundalini* and rouses latent and creative energy in the curd of subtle energy at *Swadhishtan*. The contents of pot being agitated tremendously to the core by

the continuous churning, evolve creative stage at the point of atomic disintegration through *Udana Prana* to conserve subtle energy of bird into creative energy of Butter or *Neni* which sprays and foams on the surface of Whey (*Matha*) in stillness and closeness of *Kumbha*. (cessation of breath) at the point of saturation of heat in the agitated contents. The conservation of energy by *Udana Prana* on the point of Saturation applies with equal force to the formation of rain-drops in the peaking clouds and to the formation of Semen on the saturation of heat produced by mental commotion and respiration for churning the blood throughout circulatory system. Now Practical wisdom by sprinkling cold water of love and devotion from the heart in the pot of *Swadhushtan* separates Butter or *Neni* from the heated contents and it floats over the surface of Whey. This Butter or *Neni* is full of *Shakti*, Spiritual power and is the same *Makhan* (Butter) which Sri Krishna loved so much to eat from here, there and every where and wherever he could lay his hands upon it from all the *Vedas* and *Upnishadas* and Sages. This Butter he clarified into *Shudh-Ghi*, *Medha-Buddhi*, Intuition, *Prajnyan*, over the fire of Self knowledge and gave it to Arjuna in the battle-field of action (*Kuru chhetar*) which filled him with indomitable energy and faith in himself for the discharge of his duty in the moment of despondency that prevailed upon him owing to the Ignorance of Real Self.

As it is pleasant to drink milk, so it is inferior

ating to listen to the teachings of spiritual Guide. When the milk of spiritual knowledge of *Bhagwat Gita* goes down the throat through Ear by hearing, (श्रवण) into stomach (mind) it scours by Boil of wordly disposition and gastric fire and discriminative intellect decomposes it into coagulated cheese of well-stuffed memory and leaves out blue-water of spoken words of love and wisdom, *Vachak Gyan*. The assimilative faculty of mind मनन conserves this milk into life-giving blood which invigorates mental disposition and aggravates the humours of blood. But the inferences drawn after due deliberations निध्यासन by the oburning of life giving milk is delicious Butter (*Makhan*). When this Butter is taken with *Misri* (candy) of *Ram-nam*, God's name, it fills the heart with zeal and courage for Self-realization, and its invigorating effect is felt in the whole system as cheerfulness and perseverance in the persuit of salvation.

When a man interprets spiritual knowledge in the light of reasoning, it retards his progress by strengthening previous convictions, but the words of a Guru are like Whey which enter deep into the soul and rouse him to work out his salvation by developing his mental and intellectual powers which enable him to look forward and to work in right earnest giving everything its right place and true worth. Whey is superior to milk, because, Cosmic-fire generated by churning has evolved creative energy within it, which predominates over temperament and rouses *Prana Shakti* to con-

sume the cause of all diseases—foreign matter and dormant impressions settled in *Swadhisthan* and stimulates *Jathraagni* to digest properly the food taken in, and conserves it into life-energy to regain lost health and build up muscles and widen mental and intellectual vision so as to detect and distinguish Actor (*Udana Prana*) from Spectator (Insight) and to identify Spectator with Real Self, *Atschal Brahman* beyond manifestation

Now, the secrets of attaining spiritual power and Soul Force opened here in this volume is the Whey of spiritual power and knowledge obtained by the churning of *Upanishads*—open secrets in *Swadhisthan* which I present to those whose digestive power of mind has been suppressed (*Mandagni*) by taking unwhole some intellectual food cooked with the water of materialism over the fire of *Ahankar* (egoism) Ignorance of Real Self resulting in the loss of appetite for Truth and Diarrhoea of clear thinking power for their salvation from the bondage of helplessness. In such a state of mental weakness, how can the love of Duty and Righteousness manifest itself for the real welfare of the motherland and the advancement of whole human race. The creative energy evolved in this spiritual Whey, when taken regularly by the above patient, will rouse dormant *Prana Shakti* of the emasculated system to consume foreign matter which has suppressed *Jathraagni*, and fire of Patriotism and love of Real Self which can awaken Executive Will power

of *Kundalini Shakti* to reinvigorate mind and intellect of the living soul of the Motherland to infuse energy in every one to do his duty, and to restore harmony in discordant notes of men's-mind and unity in their undertakings for her Freedom and their own Salvation.

अब तो मेरा राम नाम दूसरा न कोई
 दही की मटोकी मैंने मूलाधार बिलोई
 माखन माखन काढ़ लियो छाड़ पियंकोई
 अंसुअन जल.साँच २ प्रेम बेल घोई ।
 अथ तो बेल पोंड गई अमर फल होई
 साधन संग बैठ बैठ लोक सजाय रोई ।
 अथ तो घात फैल गई जाने सब कोई ॥
 होगया मेहनों सराये कसरते मोहूम आह !
 वह दिले खाली के तंरा खास खिलवत खाना या !!
 खुदा का घर है खुदखाना हमारा दिल नहीं आशिक !
 मुकामे आत्मा है नहीं खुदाबिन ठेर सकता है !!

RAJ HANSA

It is true about the choice of books. 'Water, water every where, not a drop to drink.' The wide ocean of Literature is unpalatable and requires distillation over the fire of discrimination or evaporation by the Sun of Self-study to rain down as drinkable and wholesome water for collection in private pools, or heads. As it is difficult to get pure milk from the market, so it is improbable to learn unalloyed Truth from books unless you look within and think

out for your Self. In this plenty of books, few people possess the ability to discriminate between what is to be swallowed and what is to be ignored like a *Raj-Hansa* (Goose) who drinks only milk leaving aside water, because it requires special aptitude and mental training. The man of the world has no aptitude to think steadily and calmly and devote himself dispassionately to the study of Self. If he ever does so, it is the impulse of the moment. He would not devote his serious thoughts to arrive at any Truth and apply them to the problems of life, but is content with second hand Truths from others or on the authority of books, where the truth is hidden beneath superfluous matter and it will tax the capacity of a persevering man to dig out patiently. The ancient sages to safeguard Truths have locked them up in the stronghold of mysterious words, so that they will hardly let out or yield their secrets but to the deserving man only, and that too after hard test. Our ancestors having dived deep in the ocean of serious contemplation had discovered Spiritual Truths and on their basis laid the foundation of a comprehensive civilization. But that train of thought handed down to Posterity, got fatigued and sluggish in its long journey through ages and centuries, meanwhile thinking power suffered in agility and wavered in concentration and was dissipated in vagaries and consequently *Shakti* waned away. Now our civilization is at a stand still, rather it is lagging behind presenting only the outward semblance of Religion, *Dharma*. Our spiritualism

is but a twinkling, flickering and wavering light in the vastness of mass-mind. Spiritualism is our sacred legacy and those who have a fair share of it can rouse within them such an indefatigable and invulnerable power of *Kundalini Shakti*, which, if properly awakened, and weighed against combined forces of materialism of West will not be found wanting but will be overwhelmingly superior to them. Having organised all the material forces they assume Trustee-ship and Tutor-ship of East for an Indefinite period, without discharging their obligation to enable them to stand upon their own legs. This imperious presumption offends against the designed plan of Nature and National Self-respect has fostered disaffection and disruption of friendly ties.

We do not find fault with any body, because, it is the lifeless system, a machine that is crushing our manhood under the wheels of oppression sanctioned by misguided selfishness in the intoxication of Godless power. None can remove our helplessness, unless we are awakened to our sense of duty and unite philanthropic energy with philosophic calm.

मंडा ऊँचा रहे हमारा, विजयो विश्व तिरंगा प्यारा ।
जागा भारत देश हमारा, सया सर पर सबके हमारा ।
सबसे अच्छा हिन्दू प्यारा, आजाद रहेगा शेर हमारा ।
बुद्धी हारी देह विचारी, खोलो अन्तर्म द्विष्टी प्यारी ॥

The Awakened Bharat, to work out its Salvation, has undertaken regular course of penance and sufferings to purge out the sin of

body consciousness resulting in communalism and untouchability and is advised by the Will of God to drink this Whey of spiritual power to rouse dormant Faith in-himself inherited from our fore fathers, to consume and assimilate foreign matter as in past, which has suppressed fire of Patriotism and Self respect. Self Purification enabled Awakened Bharat to listen to the voice of God within and determined to lift emasculated masses from the slough of inferiority and helplessness to the level of Equality and whole heartedly undertake the management of Temples, religious and charitable institutes in its hands from the clutches of misguided Usurpers for Self aggrandizement. They yield permanent source of income from the offerings and donations of generous public in the name of God for philanthropic purposes recommended by the representatives of the Nation for management to select committee, to reorganise their expenditure according to the requirements of time for the advancement of Social and Religious status, and the education of young men in Applied sciences to shake-off dependence upon others by manufacturing their articles of necessity. This enterprising spirit will go ahead to solve the problem of un employment facing millions of human beings whose life blood is being sucked by exorbitant prices and consequent poverty, cares and anxieties in the absence of fair field to help themselves.

Any National *Dharam* (duty) the Aryan nation of yore, in the harmony of health, undertook to accomplish, it flourished through several

generations without fuss and ado of the present day, short lived and sentimental agitation and pushed it through thick and thin, without losing heart and surmounted difficulties boldly with great sacrifices at the altar of Duty in the service of humanity and motherland. Because they had Faith-in-God along with Faith-in-himself and not mere blind resignation to God. A real combination of faith-in-himself and faith-in-God like that of Arjuna and Hanuman is the secret of success. It is not the length of programme that matters, but the charge of determination and enthusiasm behind that overcomes difficulties. If the fire of Patriotism is struck just at the time when the line of aim is adjusted, it will set-fire to the adjoining gun-powder of *Kundalini Shakti* and the object in view will be shot at or realized. If, any how right opportunity is not taken advantage of, the object aimed at will change its place in due course of changeful nature. If we catch and follow the train of thought exposed and dilated upon here, after great research through the practices of *Yoga*, it will lead insight to the seat of *Kundalini Shakti* reposed in *Swadhisthan* centre for the purpose of awakening it which has been concealed by ancient Masters, to test our determination and zeal for it, in the mysterious words of '*Yoga Kundalini Upanishad*.' ओ३म् श्रं ह्रीं क्लीं

Parable—A Millionaire built a temple and buried his wealth beneath the top of that temple and recorded the amount of money

and the time of burying it in a document of business. When he died his great-grandsons reading the document looked for their legacy. They consulted wiser heads who interpreted the words, 'beneath the top of temple' to mean, beneath the surface of earth, below the top of temple. Thereupon, they dug the ground under the pedestal of God, till it sank down, but to their great disappointment, they found not a single shell. A great *Mahatma* happened to pass thereby and enquired the cause of the ruin of temple. The whole story was related to him, who assured them to recover their lost treasure, if they rebuilt that temple in its original form in expiation of their sin. Having faith in the sagacity of *Mahatma*, they completed the construction of the temple within a short time. Then waited upon the *Mahatma*, who proceeded to the temple with the document specifying the amount, year, month, day, *nak-shatr* (star) upto the minute *pal* (second) of burying the treasure beneath the top of the temple. Then exactly at the time mentioned in the document, *Mahatma* looked for the object in view and discovered that the shadow of the top of the temple was falling obliquely at a distance from the temple. He at once pointed out the spot which was immediately dug and the treasure recovered.

Similarly in this temple of God (human body) the store-house of Infinite energy of *Prana Shakti* of *Kundalini* is buried beneath the Crescent, concave-moon glimmering on the top

of head at *Satyam* whose converse convex moon is gleaming at *Swadhishtan* centre, the repository of dormant and latent impressions handed down from generation to generation, to evolve creative stage in them for their fruition and expression. This convex lens in Males is forming focus of Reality over head as 'Star' at the point of Inertia, 10th door—the lock up of *Sushumna*, between *Swadhishtan* and *Muladhar* centres. Sentiments of knowledge and love affect reciprocally, along Electro-motive force of *Prana Shakti* and these concave and convex lenses are denoted by *Satyam* and *Swadhishtan* and their action and reaction is opposite and equal. When adjusted in apposition they produce Normal for Insight from the point of Inertia to *Chanchal Brahm* beyond Intellect. While in Females the convex moon of *Swadhishtan* is under the direct influence of Crescent Moon at *Satyam* whose magnetic currents affect the Elliptical course of waxing and waning convex moon, Crescent at *Swadhishtan* revolving round about the Uterus in 29 days infusing cupidity in ascending and descending order, in different parts of the body, as well as producing Meneses like the Tides, after 27 days, at its open mouth, for the remaining 2 days. Thus menstrual regularity and derangement affect brain centres reciprocally and respectively excite and stimulate Coquetry in the mind and Hysterical convulsions in nervous system.

Without the guidance of Spiritual Guide, *Sat Guru* and search within by Insight *Jigyasu*

is unable to find out right situation of *Kundalini Shakti* and open the secret door of *Sushumna* at the point of Inertia by interpreting *Yoga Kundalini Upanishad*, although, he may demolish this temple of God (human body) is many times as he likes and take birth again. The *Guru* of Practical wisdom, Vedānta, leads insight to this gateway of the kingdom of heaven and awaken *Kundalini Shakti* at the point of Inertia and God who is Just and Merciful condescends to restore him his Legacy for discharging the duties enjoined upon him by the plan of Nature in accordance with the needs of Time and Place, for the uplift of society by opening new Vistas of their physical, mental, intellectual and spiritual planes of development successively.

जन तरु इनसा म खुदी ई दुख पता मिलता नहीं
जादय राहे वरु गेर अज फना मिलता नहीं
अपनी नादाना स इनसों राक भी जाने सो क्या
गोहरे सकसद दर बुतक सिवा मिलता नहीं
नामुन सार आके खुद अक्दह तरा कर देगा वा
पहल पाये शोक म पैदा कोई छाला तो हा
मिला ह बेखुदी को हुकम वजमे मेहरमियत स
कोई खुद बी ईधर आय तो कह देता के पदाई
फना हा जायेंगे कतरे को दरिया से मिला देंगे
तिरा ओष निशों हम वे निशान होकर पता देंग
हुवान आमा में दम भरता हूँ तेरो आशनाई का
निहायत गम है इस कतरे को दरिया से जुदाई का
सलाशे यार बेजा है यह फिकरे चलत ला हासिल
उसे मिलते हो तुम स्वामी जो दूँदे वे निशान होकर

पाया हर नाम गले का हरवा
हरवा देख हर मेरे मोहे
जब देखो तब ठाढ़े द्वारवा
यह कुछी मोरे सतगुर न दोनी
मन चाहे तब खोलो किवड़वा

JUSTICE AND MERCY

Courage brother do not stumble
Though the path be dark as night
There's a 'Star' to guide the humble
Trust in God and do the right,
Simple rule and safest guiding
Inward peace and shining light
'Star' upon our path abiding
Trust in God and do the right
Do your best and leave the rest
'O Self-Revelent One, Reveal Thyself'.

ब्रह्म नाम कर सब आस पर हर दास तबजे हो रहे
जब नाम तब बिन श्रम तरहें भवनाथ राम नमा महे

The realization of *Brahm* is not possible through the study of Vedas or the performance of austerities, but *Brahm* makes his own choice of the person who by his self-surrender moves His Grace to reveal Himself,—the personification of Justice and Mercy. *Dayaluta* and *Niyakari*, *Fazal* and *Adal*. These two apparently conflicting attributes meet in Infinity and are embodied in His Infinite Self as co-relative and convertible attributes. His Mercy is never without Justice, and Truth

demands that every individual soul should feel a living desire to become like Him. This desire of Perfection in the heart of Man gives clue to his original status which he enjoys in his Inner Self (*Antarmukh-Atman*) even though his External-self, (*Baharmukh Virti*) sees his own imperfection in body, mind and intellect. 'I, the imperfect, worship my own Perfect'.—*Emerson*. Through Intuition he feels his Real nature and asserts his Divinity by the denial of false self.

To invoke Intuition, he practices all the possible ways of *Raja*, *Bhakti* and *Gyan Yoga*, through *Karma*, *Upasna* and *Gyana* and meditates and contemplates on their corresponding centres for the attainment of that on which he has set his heart. The grace of his spiritual guide and ultimately that of Divinity comes as a justification to crown his efforts with success by Self Realization.

An aspiring-soul following the path of Royal-road of *Patanjal* observes 8 rules of *Yam* and 10 of *Niyam* enjoined by *Astang-yoga*, and practices *Prityhar*, abstraction of mind from the 5 organs of sense, and concentrates his mind at the *Dharna* of heart, in an easy-posture *Asana*, having regard to usage and needs of time and place.

Heart is the chief centre of devotion out of seven plexuses of *Dharna* (concentration) which deepens into *Dhyana* (constant application of mind). The function of Intellect is to compare, distinguish and reason out ideas and facts presented by the mind, then volition

adapts inferences drawn after due deliberation and Ego carries out its order through organs of sense. When knower, knowledge and the object known are absorbed in the oneness of *Samadhi* and the knower merges in the object known or in the knowledge, in a blissful state of self-forgetfulness at *Ajra, Parnai Bind*, beyond which knowledge bursts forth into Intuition whose ready made inferences dawn upon the horizon of Intellect to be worked out, in tune with nature in the field of action.

तशरीरु ज्ञाता हे जगन् चशमो सरोदित फरें राह
पहलू में मव रखता खिगद को रॉड यह बदकार है

The temporal Intellect is the widowed wife of Intuition and as such is not worthy of trust and reliance or attachment and association by the really wise and virtuous men. Not only because of her separation and bereavement from her Lord, the spiritual knowledge, but also, that reliance upon her will make him slave of the senses and will lead him astray from the path of virtue. Virtue is knowledge, knowledge is power and power attends wisdom. Wisdom gives Freedom. Intellect being limited can not hold or grasp the whole, of unlimited Self or Divinity within it.

Dhyana (contemplation) does not consist in infusing the mind, out, evacuating it of all conceptions that haunt it every now and then, by means of abstraction and concentration of mind on a definite point of view, *Dharna*, for the purification of mind (*chit*) to reveal and mani-

lost the Divinity within. The intense desire for the object of love and constant application of mind is *Dhyana* meditation.

In *Samadhi* (deep meditation) one loses self consciousness in love or becomes one with the object of love. One rises above desires in *Acarya Samadhi* and thoughtlessness of *Shushupti*, forgetfulness of separate consciousness on the union of head and heart in *Sanyam*, equilibrium of *Dharma*, *Dhyana* and *Samadhi* when the vacuum of heart is automatically filled by His Grace and Presence, as there can remain no vacuum in the Universe. The Divinity condescends to fill up the vacant heart with the presence of *Chanchal Brahm*, and quenches thirst for Perfection from the fountain head of Life, Light, and Love *Nishchal Brahm*.

In a running Motor Car, so long as you keep standing in the window, desiring your friend to come in he can not step in but the moment you vacate the entrance, he comes in, to your great pleasure and joy. The seeming nothingness in the interior of a seed, is full of power for growing a gigantic tree. When one loses the idea of separate consciousness (*dee*) being lost in love, while *Ahankar* (*Khu li*) vacates the mind on complete Self Surrender but waits patiently in receptive mood with a vacant heart which the Universal Self condescends to fill up and graces it with His Majestic Presence of *Chanchal Brahm*, *Sachidanand*. On losing limited consciousness, the *Jiva* consciousness attains to super-consciousness of being All in-All.

गर चशमे बसीरत में हैं मारफत का नुर !

तो जिम तरफ को देखिये ऊमका ही है अहर !!

The invulnerable and unshakable faith in the indispensability of *Ataman Gyan* (Self-realization) will bear him safely through the blazing fire of Renunciation of all desires and rescues him from the wide-gaping mouth of the hissing serpent of *Ahankar* at *Suadhishtan* and steer clear through the tumults of this voyage of *Bhar Sagar*, sea of worldliness, to a safe Heaven at *Muladhar* in the land of Happiness, and Bliss.

आँख का न सुर मूँद के नाम निरंजन ले

अन्दर के पट तब खुले जब बाहर के पट दे

इस दीरे में जा दीदा है।

वह दीदा भी ना दीदा है ॥

उस दीदे में जा दीदा है।

वह दीदा खुदा रसीदा है ॥

When the out-going mental waves (*Bahumukh vrtis*) are blockaded in *Asampragyat Samadhi*, thoughtless concentration at heart, the Inner-life, (*Antarmukh Atman*) is overflowed with the inrush of Spiritual life and the Truths arrived at by argumentation and reasoning, are felt and accepted by Faith, and burst the embankments of Intellect (*Buddhi*) to become one with the vast ocean of Reality. The Real Self realized through Intuition becomes one with Universal Self and sees Himself in everything and everything in Himself, One is All and All in One.

इत हादी इसे कहते हैं समझ ले निसबत
जान में जान है और जाने जहाँ जान म है
अजब एक जलवा तेरा चारसु है।
नजर जिस तरफ कीजिय तू ही तू है ॥

All that is expected from an aspiring soul is to surrender himself in love at the feet of Divinity and all else will be added unto him. He who will save his life shall lose it and he who will lose it, shall save it. In sorrow, she would give birth to a child and bear its travail patiently and hopefully.

जियु पतनग दिपक जरे प्रीत से प्राण जलावे।
जगमग जोत सही न जारे जोत नै आन समावे ॥
जियु त्रिया पनघट जाये सिर गागर भर लावे।
सली सग से बोलत चालत सुरत गागरसे लावे ॥
हस हस कथ न पाइयों जिन पाया तिन रोये
होस खेलै पियु मिले तो कौन सुहागिन होये
सूरमा के सर नहीं दाता के घन नायें
पतिव्रता के तन नहीं सुरत वसे पियु मायें
जियो तिरिया पीहर वसे सुरत वसे पियु मायें
तियो जन जग में रहें और रव को मुन नायें

Just as a child crawls to the feet of his mother who out of deep affection take up the child and clings him to her bosom and sucks him milk. So the aspiring one ought to reach the feet of True guide (*Sat-Guru*) in all humility, who lifts him up and embraces him at full length of his open arms and makes him drink deep at the fountain of love from his pure heart, the

nectar of hope, courage and faith which transports him in Self-forgetfulness of love-madness beyond Intellect at the feet of Divinity to move his *Daya* (mercy) by complete Self-surrender ; then Lord is pleased to reveal Himself in Divine-Justice, in abundance of love and manifests Himself as Knowledge, Power and Bliss.

गुरु गोविन्द दोनों रखे किसके लागों पाये

बलहारी गुरु आपने जिन गोविन्द दिये मिलाये ।

हर रूँठे गुरु मिलावें गुरु रूँठे कहों ठौर

भदकत हैं वे मूढ़ नर जो गुरु को समझें और ॥

A bride wishes to approach her bride-groom in full swing of youth to consecrate her person at the feet of her Lord, but modesty restrains her feet at every step. Her blushing manners are sufficient incentive to rouse carnal love in the heart of bride-groom, who throws an affectionate glance (ray) on the ice of her bashfulness which soon melts away. The bride-groom cutting asunder the Guardian-knot of regard, and deference, due to her sex, steps forward, breaking the ice of propriety and decency by his amorous advances, prompted by self-forgetfulness of love, to receive her in his open arms, as she can not throw away the mask of modesty and shyness, due to her body-consciousness, by any effort on her own part. Intense love and exuberance of lust prompts his heart to be attracted towards her to abridge the gulf of separation between her *Svadhishthan* and his *Muladhara* centro by his forwardness removing the veil

of shyness, to gratify their carnal cravings of heart and *Swadhisthan* and to provide her deficiency of creative energy for conception. The bride under the impulse of love to meet her Lord, has compressed her separate consciousness under the mask of modesty to the extreme point of ignition in self forgetfulness of love, indicated by sparkling and reddish eyes charged with positive (female) to ignite negative (male) electricity giving out the spark of lust, in the impatient heart of bridegroom who consigns all thoughts of decency to the fire of love and exceeds the bounds of propriety to unite body and mind by the reciprocal attraction and repulsion of *Swadhisthan* and *Muladhar* through the interposition of sliding bridge of carnal passions in full swing of enjoyment and intoxication. The Negative and Positive electricity conductors of both severe craving for the union of *Muladhar* and *Swadhisthan* centres of differently charged bodies unite in the magnetic field of North and South poles of the Dynamo of *Prana Shakti* giving out spark of *Udana Prana 'Jwan Shakti*, at the point of Inertia, having been imbued with creative energy from *Muladhar* to be surted in the womb of Mother *Shakti* at *Swadhisthan* for conception. The Electro motive waves of life and love are always transmitted from this Point of Inertia to inspire the heart with mutual love, which sparkles in the eyes beaming with happiness and illumine the head with Practical wisdom of a house holder, throwing light on the road of virtue, avoiding the pit

falls of adversity and disgrace, by following the course of Righteousness enjoined by *Sat Shastras* upon partners-in-life for the advancement of social Status and moral Evolution of Society and their own Spiritual elevation

होशियारी है फरेबे आशानी ध्यान का नाम

आशानी है बन्द आँखें कर कलुष जाने का नाम
बाथदा चलते रास्ते का खेल है माशूक का

हिजर है इस खेल के बनकर निगड जान का नाम
दरद वर डम्मी है जो बनते बनते टूट जाय

जब है मजबूर हासर दिल को समझाने का नाम

जामकार इशक को पायदों पर उभरु है इनात
दिलने डम्मादे वक्त समझा है इतरान का नाम
हम तुम हों शये बरल अरुल ता मया हो
हम स हा अदन दुर दया तुम स जुग ना
दुनिया में रह कर सम स जुग हा ता जानिये
शद एन सलतनत गदा हा ता जानिये
खुशाने कम सितों पे सभी हाते है फिग
पार सम कमर पे फिग हो ता जानिये

मनाज है जिनय हकीकत दर्सी म होगर खुदा का रहमत
चढ़हें में वाम कमाल परियों के फिर न रुक जवाल

जिस तरफ को उठाता है अपना नजर ।
चश्म हैरत में है देस जलमा बेरा ॥
हुसन होसर हसीनों की ता आबरु ।
इम्तहाँ अशिकों का है पदा तरा ॥
निगा भी है तू आशकारा भी है तू ।
राज खुलता यही मेरे प्यारे बेरा ॥

When this householder has progressed on the path of spirituality and has conserved his family attachment into love of God by the practice of *Shakti*, *Bhakti* and *Gyan Yoga* at the feet of Spiritual Guide for Self realization, uniting the simultaneous beats of heart and head (*Anhat* and *Ajne*) with the link of *Udana Prana* and consecrated his desires in the augmented fire of *Jalragu* at *Manipurah* to control up and down movements of *Prana Shakti* in *Swadhishthan*. Then he identified himself with Universal Self by uniting, *Muladhar* and *Swadhishthan* centres in his own person through self surrender at the feet of Lord, who condescends to awaken *Kundalini Shakti* at the point of Inertia by 'So ham' fanning cosmic fire for Atomic disintegration of dormant impressions into *Ojas* at *Muladhar* and the awakened *Shakti* together with creative energy climbs up through *Sushurna* at *Sahasral* lotus for conservation into Executive Will power at the disposal of Will of God or Insight at *Ajne*. But he continues to perform his duties, having regard to the common course of events, without attachment to his personal gain to the end of his life for the good of humanity and whole creation. The selfless unclanned dormant and latent impressions of *Kundalini* (*Sanchit Sanskaras*) left out or set free at his death, are appropriated and imbibed by the law of affinity in the person of deserving ones who appreciate and admire certain qualities of the deceased to attain *Nirvan* by the completion of the cycle of evolution.

lution when they merge in *Hiranya Garbha*, the store-house of cosmic energy. Whenever a *Jivan Mukta*, free and perfect soul, or a Martyr gives up his mortal coil, his subtle and causal bodies (*Koshas*) do not transmigrate on the Vehicle of *Udana Prana* but subside and conserve into *Apra-Prakirti*, for *Moksha*, creating a vacuum in its place and the whole creation, animate and inanimate moves one step forward in the chain of evolution, to fill up the gap caused thereby and a miraculous and marvelous Reformation or Progression takes place in the whole existence and his Mission is automatically fulfilled which could not be attained during his life-time. He attains Indivisibility, Immortality, realizing his oneness with Universal and Permanent, All pervading-living-Essence, *Nischal Brahm, Chid-alash*.

Immortal One,
Whom we that have not seen thy face,
By faith and faith alone embrace,
Believing where we can not prove,
Thou seemest human and divine,
The highest and holiest mankind thine.

The Immortal Self, *Atman*, knowing everything else is not known by any of these things, but knows Himself in his own right as Independent Subject and Witness. If it could be known, it would become an object of thought and be limited. In the act of seeing every other thing the vision itself is felt in a way and Intellect is judged in discussing Truths through Reasoning. Although Reason is quite powerless in

proving or refuting *Atman's* existence, but it understands the meaning of every assertion and denial in the effulgent light of Self *Atam Prakash*. Intuition unveils real facts by the removal of darkness of ignorance, doubt and superstition and evokes faith in his own Divinity. Absolute Reality, *Nischal Brahm* is prompting and manifesting in the heart of every creature according to his stage of evolution till insentient nature evolves human mind transpiring Divinity as Insight and rouses dormant impressions into creative energy of *Kundalini* by 'Solam' fanning cosmic fire for atomic disintegration then Insight opens the secret door of *Sushumna* at the point of Inertia between *Swadhishtan* and *Mula dhar* through which *Kundalini Shakti* climb up to *Sahasrdal Kanwal* along *Udana Prana* for conversion into Executive Will power at the disposal of awakened Self at *Ajye* Intuition identifies itself with Divinity on denying body consciousness asserted by Intellect. Thus highest Justice and overflowing Mercy combine to grace the limited *Jna* consciousness in fulfilment of the pledge, 'knock and it will be opened unto you, by throwing open the secret door of *Sushumna* to reveal the kingdom of heaven within, in super-conscious state of Absolute Reality *Nischal Brahm* beyond the province of changeable nature *Chanchal Brahm*.

आनन्द क सिन्धु म आन उम तनकउ न रहा तनको तपना
जय आप में आप समाय गया तब आप में आप लहयो अपनो
जय आप म आप लहयो अपनो, तब अपनो ही जाय रहा जपनो
जाके ध्यान को भान प्रकार भया जय जीवन को समझे सपनो ॥

METAPHYSICS

1. *Muladhara* = Pelvic plexus, Anus
2. *Swadhisthan* = Hypogastric, Genital
3. *Manipural* = Epigastric, Navel
4. *Anahat* = Cardiac, Heart
5. *Vishudha* = Carotid, Throat
6. *Ajne* = Medula, Forehead
7. *Sahasral* = Posterior Cerebrum, upper
Kamral end of Vertebra.
8. *Satyam* = Crescent, *Sat Loka*, cortex.

The soul is like an Atom of light, having consciousness and *Prana* (five-fold) as its inseparable incidence, *Upadhi*. This Atom in deep sleep state vibrates, as it were within and without and alternately contracts to a mathematical point and expands, till, it is as big as the entire Solar System, nay Universal consciousness of *Ishwara*, God Himself. But in the wakeful state, it is functioning in the three bodies of man (physical, mental, and intellectual) which are material embodiment of *Sat*, *Chit*, *Anand*.

To the *Nadis* (nerves) the body is the support or vehicle; to *Prana* the *nadis* are the support; to *Jna*, *Prana* is the dwelling place; to *Hansa*, *Jna* is the support; to *Shakti*, *Hansa* and creatures (moving and immoving) are the support. *Jna Atman* in wakeful state is in the centre between eye-brows, *Ajne*, but, it has to realize its oneness with the whole Universe. All the numerous experiences acquired in many births of Soul's long pilgrim-

age are absorbed in causal and creative state of *Kundalini Shakti* at *Muladhara* centre

When *Jiva* manifests in physical body at *Swadhisthan* on rebirth, it unfolds *Kundalini Shakti* through *Sushumna* and illumines *Sahasradal* centre and consciousness descends to *Ajna*, in waking state and retires, when tired by work, for rest, lingering in the dream land of *Vishuddha* in throat, and passes down and enters the cavity of heart (*Hridaya alash*) *Anhat*, in separate-consciousness on *Sauj Sey* with *Nischal Brahm*, in the absence of dreams, then to *Manipura*, navel for involuntary function of digestion and assimilation and lower down to *Swadhisthan* for recuperation from the store house of *Prana Shakti* of *Kundalini Shiva* and *Shakti* stand for cosmic and individual *Prana*, (*Vayu*) Potential and kinetic energy, and *Hansa* for crossing *Baitarni* i.e. *Bhava Sagar* between *Muladhara* and *Swadhisthan* centres

MULADHARA—primal support, has solar plexus as its counterpart and supports Vertebral column holding within it *Chid-alash*, wireless passage of *Sushumna*. It represents creative energy of Universe and that of individual. It fans and illumines the fire of cosmic energy *Shiva* and *Shakti* by *Prana Vayu* emanating from there. It has the origin of *Nada* (sound) and *Bindu* (point) and the manifestation and classification of Male and Female sexes. *Mana* (mind), *Jiva* (*Hansa*) comes into being, as well as *Prana* (*Vayu*) arise from Potential energy in *Muladhara*, but their seat is in *Swadhisthan* as *Shakti*.

Kinetic energy, being displaced by Primal desire for Self-expression. *Jiva* comes out of it with *Han हं* and gets in with *Sa स* i. e. *Hansa*. Insight rides *Hansa* to reach creative state of *Kundalini Shakti* and to perceive its identity with Universal Self and utters 'So-ham', *Ajapa*, *Gayitri*, *Ham* = I am, *So* = that, 'I am That'. *Hansa* occupies an intermediate state between *Jiva* and *Shakti*, similarly *Swadhishtan* is intermediate between *Manipurah* and *Muladhar* comprising *Prana-Maye Kosh*.

SIVADHISHTAN centre is the seat of Self and the source of *Prana* to substantiate Respiration which is rather substituted, for a time, by rousing *Prana Shakti*, to sustain life, in case of drowning and life recovers, if rescued in time. *Jiva* consciousness slides down in sub-conscious state of deep sleep brought about by snake bite to the 'seat of Self,' *Swadhishtan* till it escapes along *Ida nadi*, through left nostril, with a discharge of blood. Rousing of this centre by Executive will-power of *Mantra Shakti* may bring him back to life again. A latent quality of Oxygen (*Prana*) is generated in *Swadhishtan* to be conserved into life-energy through spleen and liver, to have the equilibrium of health maintained in mind and body. It is the repository of dormant impressions of *Kundalini Shakti* for self expression through numerous rounds of birth.

MANI (jewel) + **PURAK** (termination of breath) and that of *Chitt vritis* and the annihilation of desires is obtained by their conserva-

tion in sacrificial fire of *Samana* kindled by Insight on the collision of *Prana* and *Apana Vayu* at this jewel of *Kundalini* and lotus of navel, *Manipurak*. It is the Sound-generator, for vocal purpose and of *Anhad Shabd* for Meditation and hearth of *Jathra-agni* to sustain life.

ANAHAT. The lope-dup beats of heart are in tune with *Dhum-Atmic*, Eternal sound of *Om, Ra ma*, bisyllable. *Ajapa-Jap*, for the concentration and purification of thoughts in the recess of heart, to realize *Nirgun—Nishchal Brahm* in *Sahaj-Samadhi* of waking state. *Sanjyam* concentration at heart purifies thought impurities for the realization of *Atman*, Real Self. *Anahat* is the predominant and preliminary centre of Devotional meditation and for suppression of *Ahankar*.

अजपा जाय तु जपरे भाई, छुट जाय दरबन की काई।
 ओख न मूँढ़ूँ, कान न रोढ़ूँ काया पट न धारूँ
 खुले नैन हंस हंस देखूँ सुन्दर रूप निहारूँ
 संतो सहज समाप भली

दिल का हुजरा साफ कर जानों के आने के लिये
 प्यान गैरों का चठा उस को धिठाने के लिये
 काबये दिल की महाराज में सुन गौर से
 आ रही धुर से सदा तेरे बुलाने के लिये

VISHUDHA centro is at throat near Thyroid glands which contain Iodine to neutralize poison and promote enterprising activities and tone the system. *Shivaji* and *Miran Bai* drank off poison and neutralized it at *Vishudha*. Transplantation of Thyroid glands rejuvenates

system. It is also vocal centre and dream-land.

AJNE between eyebrows is the abode of *Jiva's* atom of effulgence in waking state and it passes down to heart in meditation and in sleep. *Ajne* and *Anahat* centres are linked together by a silvery line of *Udana Prana* for the passage of Insight. *Ajne* develops reasoning faculty and thinking power for spiritual attainment, but aggravates Selfishness by separate consciousness, while *Anahat* improves faith, promotes unselfishness by eliminating *Ahankar* and strengthens love of God for Self-Realization.

Now, the question arises, shall the aspirant begin with Navel then reach Heart by rising to Head or shall he begin with Heart and descend to Head and Navel.

At Navel the desires are consumed in the fire of *Prana Shakti* for Purification, which evokes *Siddhis* and *Riddhis* by rousing the Serpent of *Kundalini Shakti* at *Swadhisthan* on the playing of *Anhad* at heart like White Magicians. A man who has developed the powers of *Kundalini*, may not have subdued *Ahankar* and may be ignorant of Self (*Atman*) like *Ravana*. When the fumes of Anger and Lust are raging furiously, it is difficult for the *Atman* to prevail, till, they subside. If instead of starting with Navel, he begins with Head the result will be still more disastrous, like that of Western scientists.

In the present age when man is very clever and selfish, should *Yoga* place him in

possession of still higher intellectual powers, then, he will be still more powerful engine for doing mischief to the whole world as Politicians and Air-Bombers. Therefore, Aryans wanted their descendants to first purify their hearts of Selfishness. As *Atman* in the heart can be realized only when *Ahankar* (ego) is subdued, then knowledge and power vested in him will be used not for himself but for others. Now a-days, the reasoning faculty of the Aryan race is in predominance, therefore, it is safer and proper procedure to begin with Heart. The concentration of thoughts on any one centre constitutes contemplation by vivification of *Nada* and *Bindu* and the merging of *Dharna*, *Dhyana*, and *Samadhi* in *Sanyam* to evoke hidden qualities of that centre.

The Cosmic *Prana* has emanated from *Chanchal Brahm*, manifesting in various stages of Will and *Prana*—the two fold *Prajyā प्राज्ञा* Voluntary functions under the guidance of Will and Involuntary functions sustaining life-energy through respiration. *Nishchal Brahm* animates all these various stages as they come in contact with it severally and jointly. Intellect is the illumination of *Vijjyan Vrtti* of *Chanchal Jiva* at *Ajye* on the Confluence of *Ida*, *Pingla* and *Sushumna* at *Tirkuti*. Insight—the Key of Self-realization, is the ray of Self-effulgent *Prajyān Brahm* on *Prajyān Vrtti* in the recess of heart, which later on develops into light of Intuition. The rousing of *Prana Shakti* of *Chanchal Jiva* on the consecration of

goistic-consciousness at the feet of *Nishchal Brahm* at the point of Inertia—Confluence of *Ida*, *Pingla* and *Saraswati Nadi*, between *Muladhara* and *Swadhisthan* marks the awakening of *Kundalini Shakti* for the service of humanity.

Intuition and Intellect represent two opposite directions of work of consciousness, one working within and the other working without. Intuition or spiritual faculty improves through recognition of Oneness of *Atman* within and Intellect improves by understanding the mutual relationship of many objects without. Intuition, *Prajñā Vīrti*, arrives at conclusions without argumentation, as Instinct and is disinterested, self-conscious, capable of reflecting upon its object and enlarging it indefinitely. Intuition is developed through Unselfishness and Intellect through its opposite, Selfishness. Yet, both have to be developed by the aspirant (*Jigyāsu*) without detriment to each other. In the spiritual direction *Atman* contains within itself all the variegated objects of the universe; while in the Intellectual course, a few objects are taken up by the mind for comparison in order to discover their relationship. Hence, Master's primary duty is to lead the disciple consciously in the *Atman* within. When the disciple realises That, then this realization enables him to perceive the relationship between more objects than are perceived in the external world. Thus, the higher course enables the Intellect, not to become tired, as it does now, in the external world of objects. Having ascertained, by the

higher means, the special intellectual bent of disciple, he asks him to work in that field and interferes with him no more except to warn him at critical times. When such a hint is given by the Master, it should be obeyed. They are disciples trained spiritually and intellectually. They are trained as perfectly independent men not as mere automatic machine.

गुरु गान्दि दानों सडे किमके लागो पाउँ ।
बलहारी गुरु आपन जिन गान्दि दिये बताय ॥

Differentiation of consciousness When the soul identifies itself with body and is unable to distinguish itself from it, though he believes in a soul, it is known as Body-consciousness बह बुद्धि

2 When the soul distinguishes itself from body and finds itself moving from centre to centre in the body, like a point—the tail end of the thread of candy, it is termed Jiva-consciousness जीव बुद्धि

3 When this Atomic Unit evolves any centre in identification with the corresponding strata of the Cosmos, it evolves Cosmic consciousness अदि मोक्षिक बुद्धि by fundamental union of mind with Cosmos for ultimate control of Nature

4 When this Atomic-Unit finds itself One with *Par Brahm* permanently above the Universe, this is the realisation of God consciousness आत्मिक बुद्धि with consequent adjustment of circumstances before His adamant Will

Soul as consciousness descends in physical body from eye brows (*Ajane*) to throat (*Vishudha*) and then to Heart (*Anahat*) and lower centres

and with regard to subtle and causal bodies, there is ascent from navel to brain and thence to heart, and genital, in the form of a triangle. In heart, both spirit and matter meet. The spirit descends to pervade the lower organs with its presence and the subtle matter (bodies) ascent to evolve higher qualities and perceive That Blissful consciousness in the recess of heart. In soul's pilgrimage, the *Karan Sharir*, causal body is not left below separately, (as in the case of subtle, and gross body), but is transmuted into the substance of the soul. The soul has to cross *Bhava-sagar* or gulf of *Baitarni* in passing from one sub-plane to a higher one, especially between *Swadhisthan* and *Muladhar* centres. If the soul gets the power of crossing over it by swimming or flying to the other side consciously, the passage becomes straight one.

When the soul is able through meditation to straighten these centres, there is a regular path made by Insight to pass from first centre near anus to the seventh in the brain. On the rousing of *Prana Shakti*, soul ascends from the point of Inertia, in the thoughtlessness of *Sukhipata* along *Ida* and *Pingla* or through the vacuum of Vertebra, *Sushumna*, on *Udana Prana* to its unknown source, whence it (soul) started from *Brahm-Randhar* on its pilgrimage of life, in the body and this return journey is called *Ro* (return)—*higion* (source).

Nada along *Nadis* of navel take Atomic consciousness upwards to head and that of heart take it upwards or downwards. One hundred and one *nadis*, nerves, are running from heart, one of them, *Hita* fear is *Udana Prana's* course

and it penetrates the crown of head and secures Immortality, Absolute Bliss. The Moon moves in the left side of the body along *Ida* and the Sun in the right-side along *Pingla* course. The Moon is *Tamas* and cold and represents water, while Sun is *Rajas* and heat and represents fire. *Sushumna* is *Sattav* and balancing the both. *Sushumna* is the sustainer of body and universe and the path of Salvation through the vacuum of Vertebra. Though *Prana* generates in *Muladhar* but manifests in *Swadhishthan* and moves up either through right or left side of the body according to Temperament and flows along breath through either nostril indicating changes of its course and balancing the flow of *Prana* as *Sushumna* at both extremities *Ajne* and *Swadhishthan* of the necklace-like circular course of *Ida* and *Pingla*, invoking feminine and masculine propensities respectively.

The *Prana Shakti* (life-energy) emanating from *Swadhishthan* as *Prana Vayu* sustains life by enervating spleen, liver and supports respiration in lungs and as pumping force in heart circulates blood throughout arteries, veins and capillary system of the body. The transfer of *Prana* coursing in *Ida* and *Pingla nadis* is effected by laying stress upon their opposite-side of the body to control hot and cold currents of Temperament for restoring equilibrium of health. The simultaneous flow of breath through both nostrils (*Sushumna*) denotes harmony of health and peace of mind for meditation, (through insight or when

consciousness is drawn inside) in the recess of head, heart and the point of Inertia, evolving Super-consciousness spontaneously. Thus *Sushumna* opens three centres of *Gyan*, *Bhakti* and *Shakti* and lastly awakened *Kundalini Shakti* climbs up from the point of Inertia through the vacuum of Vertebra to *Sahasrdal* which transmits it to the Crescent of spiritual knowledge for conversion into Executive Will. power of *Kundalini Shakti* at *Ajne* under the guidance of Awakened-self to carry out the plans of Nature according to the needs of time and place.

Nada, *Shabad Brahm*, is a serpentine sound wave extending from *Muladhar* to *Satyam*, *Brahm Randhar* (cortex) and *Bindu*, point of concentration, Metaphysical centre and seed. *Nada* is Negative, Male, and *Bindu* is Positive, Female. When the two join, the vibrations of sound manifest, otherwise sound is latent. *Nada* and *Bindu* join to evolve specific properties and powers of each centre by the practice of *Dharna*, *Dhyana* merging into *Samadhi* of *Sanjyam*. Physical body is formed by the union of *Spermatozoon* (male) and *Ovum* (female) vital fluids. The former is like a serpent and *chalaza*, the latter is like a seed, and their combination brings forth off-springs. *Nada* is a sound impulse which is serpentine vibration that acts on *Bindu* or seed. Thence only is the manifestation of Form. *Nada* and *Bindu* combine to stimulate thought forms in the repository of *Kundalini Shakti* at *Swadhishtan*

centre and distinguish *Prana Shakti* into distinct male and female propensities which gather round *Muladhar* and *Swadhishtan* centres in separate bodies. There is *Nada* in *Muladhar* in a latent condition, which becomes augmented only when its female companion *Bindu* in *Swadhishtan* unites with it at the point of Inertia as in the symbol of *Shiva-ling* worship, where *Muladhar* and *Swadhishtan* representing *Mahadev* and *Parbati*, Male and Female can be mentally united in one's own person at the point of Inertia to overcome sex instinct (cupidity) and rouse Cosmic-fire of *Prana-Shakti* to sustain present life or to evolve new energy with the manifestation of (*Udana Prana*) life in the event of conception at the point of Inertia. In the state of Agony or *Samadhi*, Jiva-consciousness at *Swadhishtan* rides upon *Udana Prana* under the guidance of Insight in forgetfulness of Self to cross unfathomable gulf or river of *Baratan* and *Bhav-Sagar* situated between *Swadhishtan* and *Muladhar* to reach *Muladhar*, the seat of Universal Self for proceeding along *Pingla nadi* to *Brahm-Loka* through *Brahm randhar* for Self-realization. Then awakened *Shakti* completes its circle to attain freedom from rebirth as the creative energy of *Kundalini Shakti* by climbing up to *Sahasrdal Kameel* along *Sushumna*, as the awakened *Kundalini Shakti* at the disposal of *Chanchal Brahm* for the enjoyment of witnessing *Nishekal Reality*.

KUNDALINI SHAKTI

This extraordinary power is located in the province of *Prana maye-Kosha* and its region extends over three centres, *Manipural*, *Swadhishthan* and *Muladhar*. It has coiled up like spring with three and half coils which correspond to three and a half syllable of A. U. M. and its reverberation is the *Om*. It springs up in *Muladhar* as serpent of *Kundalini*, but its seat is in *Swadhishthan* holding its tail in its mouth at the point of Inertia the confluence of *Ida* (Moon), *Pingla* (Sun) and *Saraswati nadi* (Insight) in deep sleep state of *Sukshpat* as Potential energy. In the forthcoming stage of dreams, *Jua* consciousness leaks out of it and expresses as Kinetic energy in sub-conscious state with the creation of physical body for the manifestation of life-energy in the field of action at *Manipural*. Later, on the attainment of puberty, the point of Inertia is sealed up, cutting off *Saraswati nadi* by separate consciousness (*Ahanhar*) of the serpent of *Kundalini*, who raises his head to *Manipural* and rests his tail at *Muladhar*. It swallows up fine impressions recoiling from head and heart to be deposited within the folds of its coils, where they lie in dormant and latent state in the repository of *Kundalini Shakti* and discharges excretions of creative impressions of *Kundalini Shakti* being roused by smouldering heavenly (cosmic) fire at *Muladhar*. But *Jua* owing to the Oscillations of Kinetic energy

unconsciously jumps over the point of Inertia between *Swadhisthan* and *Muladhara*, failing to open it and enter *Sushumna*, even then, a little energy unliberated with some of those impressions is carried away by *Udana Prana* along *Ida* or *Pingla* to *Ajna* for expression as Voluntary functions of wakefulness at the disposal of Local self, Ego for the fulfilment of *Prarabdhi*.

When *Sanjyam* has been practised along *Nada* and *Bindu* at heart and head, for a considerable length of time to develop *Bhakti* and *Gyan* with the suppression of *Ahanaka* and both centres have been joined by *Udana Prana* through the medium of Insight. Next it kindles fire for *Naimedhi yajna* by colliding *Prana* and *Apana* at *Manipura* detecting the presence of *Udana Prana* to sacrifice thoughts of anger, lust, greed, attachment and pride to be purified in the fire of *Prana Shakti* into peace, celibacy, contentment, love and humility by pronouncing '*Swaha*' through *Soham Jap* at Navel. By this time, Insight acquires power to ride over *Udana Prana* to reach *Swadhisthan*, 'seat of Self', and there awaken dormant and latent impressions and evolve creative state in combination with creative cosmic energy from *Muladhara*, as awakened *Kundalini*, ready for regeneration or ascendance. Then Insight proceeds Northward or Upward along *Pingla nadi* and slowly moves up *Kundalini Shakti* along every intermediary centre acquiring *Siddhis* for self-aggrandizement at the cost of Self-Realization. Other

course for Insight is to try to unite *Muladhar* and *Swadhishtan* at the point of Inertia and open the lock-up of *Sushumna* leading *Kundalini Shakti* to climb up instantaneously along *Udana Prana* to *Sahasral* value for arriving at *Ajue*, being transmuted into Executive Will-power through Crescent-Reflector, to work along *Udana Prana* at the disposal of Real-Self.

Swadhishtan and *Muladhar* centres below Navel comprise the region of passions. What ever sentiments of secrecy and impurity the world may attach to them, they have hoarded innumerable wealth of latent impressions of the previous generations and rounds of birth for manifestation at the disposal of Higher self. They are counterpart on a smaller scale of the universal creative power they have in sex-instinct within their fold with which they have created the whole universe of living creatures and vegetable kingdom. Only when one gradually weakens the smaller power within himself, can the greater power arise in him. That great power is called *Kundalini Shakti* which cannot be awakened unless and until sex-instinct is overcome. Cupid in the beginning seems Nectar, but eventually it proves to be poison. Reverse is the case with *Kundalini*. Intellectual and mental powers have failed to overcome sex-instinct. *Hal* Yoga practices of *Mul*, *Udyana* and *Jalandhar Bandas*, and *Pranayam* subdue it for a while. Strung vows of celibacy have often succumbed to the arrows of Lord love. *Bhakti* connoting feminine propensities can with-

stand for a while the onslaught of cupid, flashing arrows of lightening through the eyes of fair sex *Sakhi Bhav* super-imposing the characteristics of feminine gender on one's own person may prevail over the pangs of passion, as it is impossible for a woman to fall in love or be attracted by a woman, but it would effeminate him. Similar electricity repels and dissimilar attracts. There is a secondary course open to a self respecting man and one treading the path of spirituality, to look upon all women but one as his mother and sister. Generally, the natural instinct prevails over weak minds but *Satan* is abused for nothing.

सत्य वचन आर्धानता पर तिरिया मात समान ।
 याहू से हर ना मिलें तो तुलसी भूठ जीवन ॥
 क्या हँसी आती है मुझको हजरत इसान पर
 फेल वद तो खुद करे लानत धरे शैतान पर
 तू हजरत इनसान है लाखिम तुम्हें अरफान है
 हरगिज न तू ईवान सा दीवाना हो दीवाना हो
 दर्दलें दिलदे दुतो को इससे क्या हासिल हमें
 दिल उसी को क्यों न दें जिसने दिया है दिल हमें
 सियाराम मय सय जग जानी । करों प्रणाम जोर जुग पाणी ॥
 ताते तोहि नहीं कछु भेदा ! चारि बीच इच गावें वेदा ॥
 उमा जे राम चरण रत बिगत काम मट मोघ !
 निन प्रभुमय देखहि जगत का सन करे शिरोप ॥
 ज्ञानहि भक्तिहि नहि कछु भेदा । उमय हरहि भय सम्भय रोदा ॥
 ज्ञान विराग योग विज्ञाना । ये सय पुरुष सुगह हरियाना ॥
 पुरुष क्षताप प्रवल सय भाँती । अथला अथल सहज जड़ जाती ॥

दोहा—पुरुष त्यागि सक नारिहि, जो निरक्त मति धीर !
नतु कामी विषय बश, विमुख जो पद रघुधोर !!

सोरठा—सोई मुनि ज्ञान निधान मृगनयनी विधु सुख निरखि !
विकल होहि हरियान, नारि विष्णु भाया प्रगट !!

इहाँ न पक्षपात कछु राख्यो ! वेद पुराण संत भक्त भाख्यो !!
मोहे न नारि नारि के रूप ! पन्नगारि यह नीति अनूप !!
माया भक्ति सुनहु प्रभु दोऊ ! नारि वगै जानहि सब काँऊ !!
पुनि रघुवीरहि भक्ति धारी ! माया रत्न नर्तकी विचारी !!
भक्ति सागुंजल रघुराया ! ताते तेहि डरपइ अति माया !!
रामभक्ति निरुपम निरुपाधी ! यमै जासु डर सदा अबाधी !!
तेहि मिलोक माया सकुचाई ! करेन सकै कुछ मित्र प्रभुताई !!

दोहा—यह रहस्य रघुनाथ बर, बेगि न जानै कोइ !
जाने ते रघुपति कृपा, मपनेहु मोह न होइ !!

इसर अंश जीव अग्निनाशी ! चेतन अमल सहज सुखरामी !!
सो भायावश भयउ गुसाई ! बंधउ कीर मर्कट कीनाई !!
लज चेतनहि प्रथि परिगई ! यद्यपि मृग छुटत कठिनाई !!
तथते जीव भयउ सतारी ! छुटे न ग्रन्थि न होइ सुखारी !!
श्रुति पुराण वह कहेऊ उपाई ! छूटन अधिग अधिक अरुमाई !!
ज्ञान को पंथ कृपाण की धारा ! परत रमेश होई नहि धारा !!

दोहा—सेवक सेव्य भाव बिनु भव न तरै उरगारि !

भजहु राम पद पंकज अस सिद्धान्त विचार !!
जो चेतन कहँ जड़ करै जड़हि करै चैतन्य !
अस समर्थ रघुनाथ कहि भजहि जीव ते धन्य !!

चितामणि यद्यपि प्रगट तनमार्ही ! राम कृपा बिन नहि कोउ सहही
सुगम उपाय जाते नहि बढ़कर ! नर हत भाग्य देहि भट ठोकर

विरनि चर्म असि ज्ञान पद, कान क्रोध रिपु मारि !
जय पाइय सोई हरि हर महादेव देखो लोग विचार !!

। सुरत शब्द इक अंग कर देखो विमल बहार !

मध्य सुपमना के विल बसे विल में जोत अपार !!

Having tried various methods to overcome sex-instinct I have been led from within by slow degrees, to one more simple method which ultimately proved to be scientific and natural. It has been corroborated by the testimony of a few chosen instances from the History of world. Adepts of human nature have either failed to discover full possibilities of *Muladhar* and *Swadhishtan* centres or observed secrecy about the properties of these private parts. The observance of modesty and decency resulted in obscurity of their scientific knowledge. It may be that law-givers have stumbled upon this Truth and arrived at the law of inheritance by male without knowing the secret course of nature working in both sexes or the principles for the transmission of racial propensities embodied in the constitution of generative organs. But, I find that at least our ancient Rishis were conversant with it, who have formulated it in the worship of *Shimbu-lingam* worshipped in every home throughout the length and breadth of *Bharat-Varsha*, from time immemorial, but its significance, being preserved under the veil of secrecy has resulted in obscurity, to be enlightened in the light of present day sciences by the Will of God.

In every society, those people, who wielded power and held the reins of government formed

themselves into inner circle behind the Senate or church, possessed the secret of this mysterious power consciously or unconsciously and kept it as their secret of power, like that of Masonic Lodge, disclosing often to the underserving persons who profit by it according to their inner development and no farther. Mere intellectual knowledge without systematic practice will be ineffectual. But its acquaintance like that of *Vedas* and every other science is the birth-right of every human being and it may be sin to deprive any one of it and at the cost of general reformation which is aimed at by every advanced society for the advancement of humanity; though ultimately controlled by All-disposing Providence in the cycle of Time. We are but a speck 'in Eternity and have every right to shine by our intrinsic worth, without any hindrance from the laws of society in any time.

In all individual beings either of these two centres of *Prana Shakti*, i. e. *Muladhar* or *Swadhishtan*; is more developed than the other and classifies them into two sexes, Male and Female. In every body both centres are cut off from each other by an unfathomable gulf, *Bhaya-Sagar* or *Baidarn* between *Ishwara* and *Jiva* or Potential and kinetic energy. *Muladhar* stands for Universal, Creative, Male, Negative electricity and *Shiva*, while *Swadhishtan*, stands for Individual, Productive, Female, Positive electricity and *Parvati*. They are the two aspects of North and South poles of one and the

same *Prana-Shakti* (Electro-magnate energy) and hence they have natural affinity to become one by their reunion. Just as *Antah-Karan* has two aspects of head and heart and their combination is necessary in the one or different persons before any voluntary function is executed by the body, so the attraction and union of *Mula-dhar* and *Swadhishtan* centre is but natural and indispensable in the involuntary field of creation, nay they are totally dependent upon each other and there is no help for it, but to obey the nature. Love being blind, the counsels of head avail to some extent, but they afford no shelter when the tempest of *Prana Shakti* of cupid is raging furiously. The blind head and crippled heart have to yield before cravings of lust in helplessness at the cost of Self-respect or find shelter under the protection afforded by the Nuptial laws of society. Love of opposite-sex evolves certain those very qualities, by their admiration, in the corresponding centre of his own person which can pacify lust by the mental union of its counter-part, but carnal craving of body-consciousness is appeased only by the physical union of their counter-part in the other sex. The tongue and generative organs are allied to each other by their relative and reciprocal effect and deliciousness in the tongue corresponds to the enjoyment of lust, so the control of one denotes the control of the other. Both organs discharge double functions. The tongue serves the purpose of bringing together the thoughts of one to the heart of other, through speech for

inity of head and heart in the field of action. The Urethra abridges the gulf of separation between *Muladhar* and *Svadhishthan* centres of opposite sexes for regeneration of life in the field of creation.

Muladhar and *Svadhishthan* centres can be made to unite in one's own person in soul-consciousness by the silvery-link of *Udana Prana* and silken-tie of *Nada* and *Bindu* of *Prana Shakti*; then cupid will be appeased to overcome sex-instinct and the Battery of lust becomes short on joining the opposite poles, producing great heat of action and light of knowledge and gradually awakens *Kundalini* by joining the two aspect of cosmic energy, Potential and kinetic, *Shiva* and *Shakti*, abridging the gulf of *Bhav* मः manifestation, with the chain of '*Soham*', by the merger of individual self at the point of Inertia, or by flying across *Baitarni* river—*Bhav-Sagar* on Aero-plane, (*Hans Bahan*) of '*Soham*' Jap whose repitition like its revolving Fan, serves the purpose of screw by propelling the plane forward and pushing behind the air of *Chanchal Brahm* with the powerful Engine of *Kundalini Shakti* producing roaring sound of *Ardha-matra* of *Om*. The passing blast of '*Soham*' lifts the wings of thoughts and feelings on the waves of *Gyan* and *Bhakti*, and gives direction to the head, for its destination of Self-realization *Atam-Gyan*, and also for ascending and descending, by pushing, in the opposite direction, the planks of *Swastika* tail-rudder at *Muladhar*. Jiva-

deemed to be surmounted by holding the tail of cow to cross *Baitarni*; in the state of agony, which is given away to one who is expected to discharge this responsibility. Failing this, the *Jiva*-consciousness has to proceed from *Swadhishtan* along *Ida nadi* on the Vehicle of *Udana Prana* with his bag and baggage of *Kundalini's Prarabdhi* to another body ready-made in the womb of mother or higher regions of *Pitras, Moonlola*. Even, *Bhishm-Pita-mah*, who had control over death, had to wait till his *Prana* crossing *Bhaya Sagar*,—*Baitarni* proceeds on *Uttayan* road of Northern solstice along *Pingla nadi*, solar course for freedom from rebirth. But, *Sri Krishna*, in his early life has subdued the *Hydra-headed* serpent of *Kaliya (Kundalini)* at the point of Inertia in the *Yamna* of thoughtlessness by playing *Anhad shabad* on the flute of *Prana* along *Saraswati nadi* which threw open the secret passage of *sushumna* through which *Kundalini Skalti* on the expiration of *Kaliya* was instantaneously transported to *Sahasrdal (Sudarshan) chakra* for conservation into Executive Will-power at the disposal of All-pervading *Nishchal Brahm* his Real Self who is Independent Witness and Spectator of Changeful nature, *Chanchal Lila* at every stage of life of self expression in this amphitheatre of Universe for the enjoyment of *Parmanand Absolute Bliss*.
 Dictated by Him, who has no Name but Fame.

بدنام آنکه اول نام ندارد به هوش نام که خواهی سر برآرد

From the Glaciers of *Vedas*, and the pure springs of contemplation of the Sages this Zig Zag stream of limpid thoughts through the tongue of Fountain Pen of Will of God, courses its sweet music of *Gyan Bhakti* and *Shakti* on the mental and intellectual plane of consciousness floating up and down the life boats of Millions through tempest and eddies of worldly activities and a few (self-less) sailless boats propelled by Steam Engine of *Kundalini Shakti* proceed along the current of Time towards the Ocean of Divine wisdom in the serene sky and calm waters of *Nirvan*, Salvation Freedom The Insight getting out of the bodies is surveying the shores of super consciousness and gazing at the horizon of *Nirgun Brahman* Beyond, is lost in the perception of Eternal Truth, that There is but one Reality, One without a second, *एकं सत्यं दुष्टानास्ती*

I am the Monarch of all I survey,
My right there is none to dispute

فرستاد پنهان شدم چون بوی گل و سرگل گل
هر که بیدار مہل دارد در سجن بلند مرا
برعکس رسم این جہاں در پردہ مہل شمع عہاں
چندانی کہ بے پردہ شوم از پردہ احرام ستم
گدازوں شو آشناؤ از سہوون میکانہ روش
کہیں جہن ریمہ روش کم مہرہ اندر جہاں
از مستشر ہر کہے درد ست کبر و ماعد
من بہر حاضر مہشوم تصور حقائق در عمل
سزد انکہ دم دم من مر کمال کہہ پائی

ہے سوائے حق نہ ملیم نہ وجود ہی نہائی
 ہے این صفات و ذات کہ یا عالم شہود است
 پیدا کہ اوست پیدا بہ لباس ماسوائی
 ہے نہمت است تو من کہ تو گویمہ ملیم من
 نہ من ملست این من رخداست خود نہائی
 ہے دلیری و ناراست کہ مصورت نیاز راست
 چون تبار شان خاص است رمشعون دلیریائی
 ار دم خود تاکہ حریف تو خود معین درخود ہیں
 خود ار خودی بہتوہ گریں برخود معین درخود ہیں
 ہا خود بھائی خود حوسے - بہتوں جدائی خود خدی
 حزق ہے فانی ہو - برخود معین درخود ہیں
 کار خان حاسی ہو نہتت سلطانی ہو
 خود ماندہ پامال خود - بر خود معین درخود ہیں
 ارفہم خود حیران توی ما جسم خود ار حان توی
 ے حان و تن حانان توی - بر خود معین درخود ہیں
 ار خود اکثر یکسو شوی ے خود سراپا اوشوی
 ار مرے خود ے سو شوی - بر خود معین درخود ہیں
 ار دینہ سہی دیدشو باوحدت خود توحید شو
 نہتتیک ے تلکد شو - بر خود معین درخود ہیں

हिप हिप हुरे, हिप हिप हुरे

अर देवन के घर शादी है लो राम का दर्शन पाया है
 पाकोवाँ नाचते आते है—हिप हिप हुरे, हिप हिप हुरे
 खुश खुरम सब मिन गाते है—हिप हिप हुरे, हिप हिप हुरे
 सब मंगल साज बजाते है—हिप हिप हुरे, हिप हिप हुरे
 सब खुशहिस मतलब हासिल है—सब खुशों स मे वासिल हू
 क्यों हमसे भेद छुपाते हैं—हिप हिप हुरे, हिप हिप हुरे

हर एक का अन्तर अत्म हूँ—मैं सबका आका साहब हूँ
 मुझ पाये दुरखड़े जाने हैं—हिप हिप हुरे, हिप हिप हुरे
 सब आँखों में मैं देखूँ हूँ—मन कानों में मैं सुनता हूँ
 दिल बर्कत मुझसे पाते हैं—हिप हिप हुरे, हिप हिप हुरे
 गढ़ अशबह सीमाँ घर का हूँ—गढ़ नारा शेर बबर का हूँ
 हम क्या क्या सुआँग बनाते हैं—हिप हिप हुरे, हिप हिप हुरे
 मैं कृष्ण बना मैं कस बना मैं राम बना मैं रावण था
 हूँ। वेद, अब किसमें पाते हैं—हिप हिप
 मैं अन्तर यामी साकिन हूँ हर पुतली नाच नचाता हूँ
 हम सूत्र तार हिलाते हैं—हिप हिप ..
 सब ऋषियों के आइन ये दिल में मेरा नूर दर्शा था
 मुझ ही से शायर लाते हैं—हिप हिप
 मैं खालिक मालिक दाता हूँ—चशमक से दहर घनाता हूँ
 क्या नक़्शे रंग जमाते हैं—हिप हिप
 इक कुन से दुनियाँ पेदा कर—इस मंदिर में सुद रहता हूँ
 हम तनहों शहर बसाते हैं—हिप हिप
 वह मिसरी हूँ जिसकी वादस दुनिया की इशत शीरी है
 गुल मुझ से रंग सजाते हैं—हिप हिप हुरे, हिप हिप हुरे
 मसजुद हूँ किबलह काया हूँ मायूद अजाँ नाकूम था हूँ
 सब मुझ को कूक बुलाते हैं—हिप हिप
 कुल आलम मेरा साया है—हर आन बदलता आया है
 जिल्ल कामत गिद घुमाते हैं—हिप हिप
 यह जगत हमारी किरतें हैं—कैली हश्य मुझ मक़्दम
 रा धुकलमों दिगलाते हैं—हिप हिप
 मैं हम्ती सब अशिया की हूँ—मैं जान मज़ायक कुन्न की हूँ
 मुझ दिन ये सूद बढ़ाते हैं—हिप हिप

बेजानों में हम सोते हैं—हैवान में चलते फिरते हैं
 इनसान में नींद जगाते हैं—हिप हिप...
 संसार तजली है मेरी सब अन्दर बाहर में ही हूँ
 हम क्या शोले मड़काते हैं—हिप हिप...
 जादूगर हूँ जादू हूँ खुद और आप तमाशा वीं मैं हूँ
 हम जादू खेल रचाते हैं—हिप हिप...
 हूँ मस्त पड़ा मंहमा में अपनी—कुछ भी घेर अब राम नहीं
 सब कलपित धूम मचाते हैं—हिप हिप हुरें, हिप हिप हुरें
 राम शहंशा

“काम क्या बाकी रहा”

पालिया जो था कि पाना काम क्या बाकी रहा
 जानना था सोई जाना काम क्या बाकी रहा
 आ गया आना जहाँ पहुँचे वहाँ जाना जहाँ
 अब नहीं आना व जाना काम क्या बाकी रहा
 बन गया बनना बनाने भिन बना जो बन बना
 अब नहीं बानीओ बाना काम क्या बाकी रहा
 जानते आये हैं जिसे जान मगड़ा ते हुआ
 उड़ गया बकना बकाना काम क्या बाकी रहा
 लाख चोरासी के चक्र से थका खोली कमर
 अब रहा आराम पाना काम क्या बाकी रहा
 स्वपन कि मानिन्द यह सब अन हुआ सा हो रहा
 फिर कहाँ करना कराना काम क्या बाकी रहा
 हाल दो हथियार मेरी राय मुखता अब हुई
 लग गया पूरा निशाना काम क्या बाकी रहा
 होने दो जो हो रहा है कुछ किसी से मत कहो
 सन्त हो किसको सताना काम क्या बाकी रहा
 मोह का अमवार अगनी गयान में भसमी हुआ

अब नहीं दिल को लगाना काम क्या बाकी रहा
 आत्मा के र्यान से हुआ कृतार्थ जन्म है
 अब नहीं कुछ और पाना काम क्या बाकी रहा
 देह के प्रारब्ध में मिलता है सबको सर्व कुछ
 फिर जगत को क्यों रिझाना काम क्या बाकी रहा
 घोर निद्रा से जगाया सत गुरु ने बाह बाह
 अब नहीं जगना जगाना काम क्या बाकी रहा
 मान कर मन में मियों मौला का मेला है यह सब
 फिर धनूं अब क्या मोलाना काम क्या बाकी रहा
 जान कर तोहीद की मशा शुबह सब मिट गया
 यों ही गालों का बजाना काम क्या बाकी रहा
 एक में कमरत व कसरत में भी एक ही एक है
 अब नहीं डरना डराना काम क्या बाकी रहा
 अकल से भी दूर है कहने व सुनने से परे
 हो चुका कहना कहाना काम क्या बाकी रहा
 रमज है तोहीद यों हुकमा कि हिक्मत तग है
 हो गया दिल भी दीवाना काम क्या बाकी रहा
 रह गये उलमा ओ फुखला इल्म की तहकीक में
 ध्रम है पढना पढ़ाना काम क्या बाकी रहा
 द्वेत और अद्वेत के ऋगडे में लडना है फिजूल
 अब न दातों को पिसाना काम क्या बाकी रहा
 जान कर दुनियाँ को पूरे तौर से एबावो खयाल
 अब नहीं तपना तपाना काम क्या बाकी रहा
 कुछ नहीं मतलब किसी से सो रहा टोंगे पसार
 धन कहीं काहे को जाना काम क्या बाकी रहा
 हो गई दे दे ढका सारी राका भी फना
 अब मिला निर्भये ठिकाना काम क्या बाकी रहा

'बल मादिल वालों मे रो-रो के हूयने वाले कहते थे ।
 जो मौज दया दे तुम्हों को गुगशिद से हासिल होती है ॥
 जब दिल में नूर दमकता है और रसोंस भी शागिल होती है ।
 फिर मुक्त अकेले को, उम 'सब से अलहदा' की इकताई होती है ॥
 गुवारे गम दिले हिजरां से हर साति में उठता है ।
 तेरी रहमत से बनकर अम कलवे विशना पर बरसता है ॥
 निगाहे शौक जय गुम हो गई खुद आके मंजिल पर ।
 आलमे मस्ती में नयागों मंजिले जानों से उठता है ॥
 नेजर जय हुसने से घायल किसी के इश्क में मोता ग्वाती है ।
 वही फिर नागूदा इश्के मजाजी को हकीकी में बदलता है ॥

बह रहा है शोर दरिया और समुन्दर का सकूत ।
 जिसमें जितना दर्द है उतना ही पद खामोश है ॥
 मैं छोरो मैं की कमी येरी मैं नाटक जोश है ।
 इसका साकी जानता है किसको कितना होश है ॥
 जानता हूँ मैं अगलदक की हकीकत लेकिन ।
 बन्दगी तरक बरूँ यह मेरा दर्दूर नहीं ॥

जागो सज्जन घृन्द हमारे, मोह निरा के सोयन हारे ।
 सोते सोते जन्म गँवाया, देह मोह में सत भरमाया ।
 तुमको चेत अभी नहीं आया, 'सोते मस्त पड़े मतवारं ॥
 वाम क्रोध ने जीव ग्नजाना, सोते में लूटा मनमाना ।
 तुमने बुद्ध न अभी तक जाना, छोड़ो नींद उठो अब प्यारे ॥
 जगते सन्त मोद प्रतधारी, परमार्थ पथ के उज्यारे ।

यह जानो तब ही दस जागे, जब मन विषयों से खुद भागे ॥
जग कर सत शरण में जावो, दिल से राम नाम प्रिय गावो ।
पूरण शान्ति हृदय में पावो, मिट जायें भय सकट सार ॥

॥ जाग री मेरी कुण्डलिनी जाग री ॥

क्या पटी सोवे काम किरोध मे, उठ यतन में लाग री ॥
सोवत सोवत उमरें गुजर गई, तेरी गठरी में इक लाल री ।
जब यह लाल नजर में आवे, कदत भर्म जजाल री ॥
अगने परनव सडी लसावे हृदय कँवल उज्यार री ।
आवत जावत स्वाँस लरात है विपुधा सोहम गाव री ॥
नाभि कँवल में होम रचो है, कामना की आहत री ।
प्राण आपान मेल कियो है, जठराग्नी प्रचण्ड री ॥
स्वाधिष्ठान पर ठहर जात है, कैसे उतरे भव पार री ।
ईडा पिंगला पढो भूलना, शुरामना को रोज री ॥
मूलाधार तरु पीग बढ़ा कर, स्वाधिष्ठान को लौट री ।
दशमद्वार लरात मध्य मे, अन्तर छुटी बंध लियो री ॥
सदस्य दल पर सेज पिया की, कुँडलिनी बद्ध अटारी ।
चन्द्र शिपर से अमृत बरसे, शुरामना की राह री ॥
पीकर भोला अगने बैठे, तैने लग्नचौरासी योनी धारी ।
मानस तनका लाभ यही है, अपना आपा भसमी कर री ॥
निज स्वरूप का निश्चय करके, निरचल चचल भेद खुलोरी ।
खुशी है निश्चल राम है चचल, आप ही दोनों खेल रचारी ॥
पहला निरगुन दूजा सरगुन, त्रिपदा कृता रूप धरो री ।
ब्रह्म असगा ईश तिरगा, त्रिगुनात्मिक माया धिगरी ॥
शिव शक्ति मिल ससार रचो है, न इस भूलभुलैयाँ आन पड़ोरी ।
जीव ब्रह्म का द्वाँ न भेला, क्यों न अपने धाम टपे री ॥